When Evening Shadows Fall

Photo, E. G. Hoff

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CONTENTS

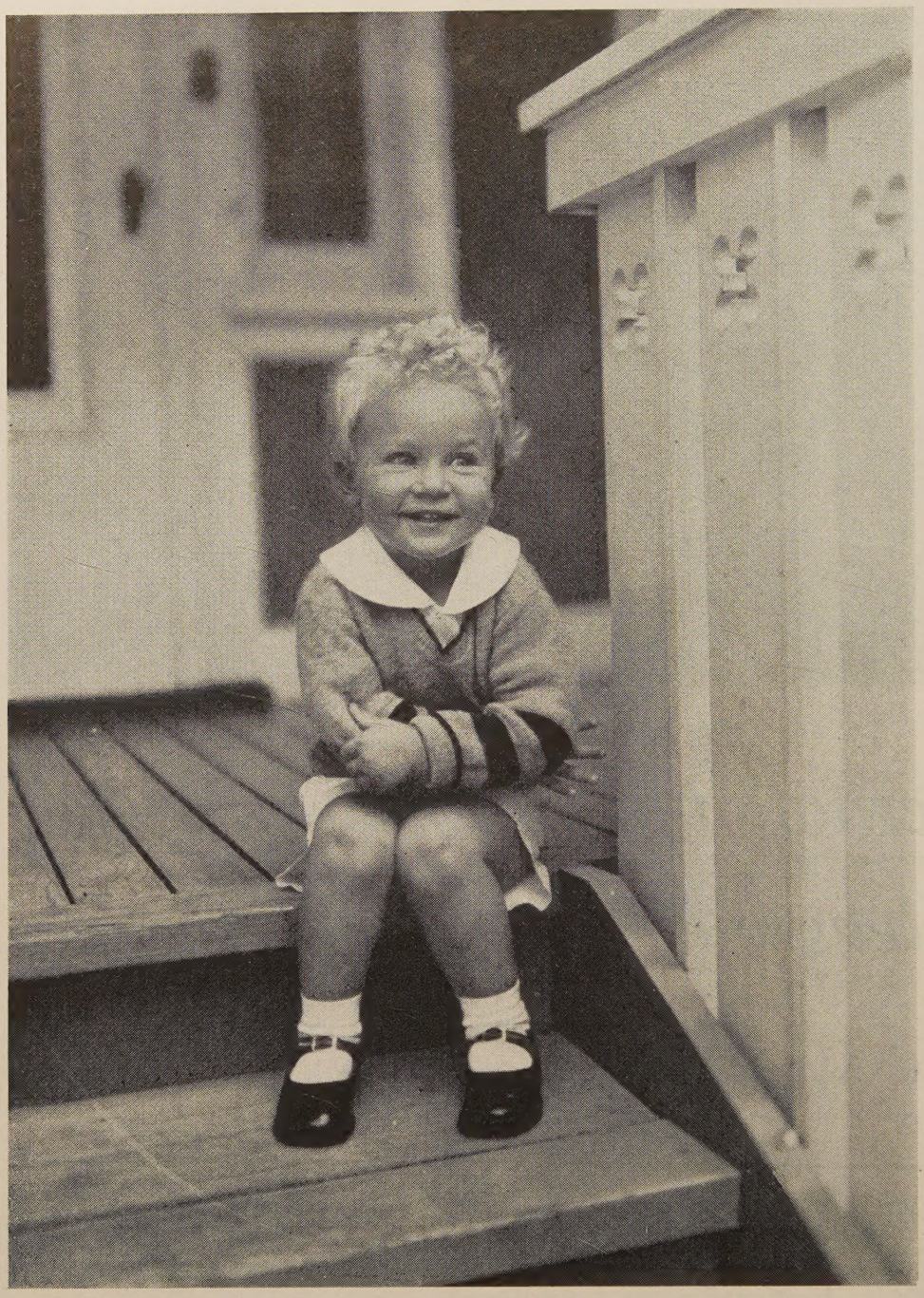
Vol. XI, No. 10

Page

Editorial 3
My Use of Life, *J. Stuart Innerst* 5
An Extra Table, *Ruth Hannah Chalfant* 6
Objectives of Leadership Education 8
Drama in the Rural Church, *Laura Epple Tompkins* 9
Faith Moves Out of Doors, *John R. Scotford* 11
A Workers' Conference That Works, *F. Harvey Morse* 13
A Poster Project 14
The Christian Home, *Ray M. Johnson* 15
Some Vacation School Experiences, *W. Greer Fisher* 16
Missionary Education Comes to Life! *Elsie B. Simmons* 17
We Sing Our Way through the Hymnal, *Rolland W. Schloerb* 19
The Workers' Conference 20
Conferences for World Builders, *Roy A. Burkhart* 21
In Vogue Again, *Lillian E. McCormick* 22
Then and Now 22
What Are the Facts? 23
Cooperation among Country Churches, *A. J. William Myers* 25
Suggestions for Building Worship Programs
- Primary Department, *Esther Freivogel* 26
- Junior Department, *Una R. Smith* 28
- Intermediate Department, *Rowena Ferguson* 31
- Senior and Young People's Departments, *Nancy Longenecker* 34

What's Happening in Religious Education 36
Current Film Estimates 37
New Books 38

Contents of previous issues of the *International Journal of Religious Education* are given in the Education Index in your public library.



Photo, John R. Scotford

O who will walk a mile with me
Along life's merry way?
A comrade blithe and full of glee,
Who dares to laugh out loud and free,
And let his frolic fancy play,
Like a happy child, through the flowers gay
That fill the field and fringe the way
Where he walks a mile with me."

—HENRY VAN DYKE

EDITORIAL

That Summer Slump

THE time of year for "the summer slump" in interest and attendance for our church schools draws near. Many of us begin to think of the heat, or of those who will be away on vacations, or of the fact that schools will be closing so that children will lose that aid to a regular life, or of the busy days on the farm, or of the Sunday auto party. All of these become reasons for expecting a drop in the effectiveness of our work.

Yet one is compelled to ask some questions. For instance, is there as large a proportion of our people away at any time as we think? Or, do other interests, such as sport and business, close down in the summer months? Or, again, may it be that we could change our type of work so as to meet the changed situation? Could we make more provision for out-of-door sessions of our classes and other groups, for back-porch informal gatherings of young people, for close personal contacts with those who are not away, for a better use of the extra leisure that our children have just because the public schools have closed?

In one community, at least, it has been discovered, among the boys and girls of high school age, that the summer months offer especial opportunities for close and helpful contacts. The regular class work of the church school has been suspended in favor of large departmental sessions. Some of the young people are away. But personal conferences and committee work at that time are unusually easy to arrange.

An educational program does not always have to take the same form. The very thing that makes it truly educational is its ability to get at the reality of growing life under many forms. This is always true of Christian education at its best. Thus, these summer months can be for us, not a slump, but even a rise in vital experience.

"Expression" Is Out of Style

THE following sentence appears in an article in a contemporary magazine: "Leaders in Christian education assure us that to have a well-rounded program we must provide three elements; instruction, worship, and expression."

There was a day when it was said in some circles in Christian education that a major element of Christian education is expression. The present point of view, however, is entirely out of harmony with that statement. That is, it formerly was assumed that a person would learn something *and then* express it. Now it is maintained that a person learns best *through* the activities which were formerly thought of as the expression of something already learned.

The term "expression" often has been used to refer to the program of a young people's society. What is done in a society program has been thought of as an expression of what is learned in the Sunday school class. But in the first place, if that is all the expression of Christian ideals that occurs on the part of the young people, it amounts to comparatively little. In the second place, a person does not learn an ideal and then express it in some activity; rather, he learns the ideal through the activity itself. Thus if a person is to learn to be kind, more is involved than simply memorizing the verse, "Be ye kind one to another." Kindness will be learned only through being kind, although the verse, stories, discussion, and other of the more abstract methods may be helpful.

In view of these facts it is urged that all Christian educators cease talking about "expression" or "expression activities" because the implication is out of harmony with the best present-day thinking in educational philosophy.

Chain-Letter Writing

WRITING chain letters is one of the popular fads of the hour. It is a revival of the chain-letter craze of a generation ago, built not on prayer and friendship as that one was, but on exchange of dimes in a plan that promises a maximum of over fifteen hundred dollars in return for ten cents in cash and the postage on six letters!

This sort of chain-letter writing is gambling.

A good church woman, of whom we heard today, was busy writing her ten-cent chain letters when called upon by a neighbor boy to buy a "chance" on a quilt being "raffled off" for a certain church. She refused him indignantly with the remark, "Don't you know we never gamble? We do not believe in it."

Although a good and intelligent woman, she could not sense that her chain-letter scheme was *essentially* the same as the "raffle." She could see that if the letters go on indefinitely and everyone sends the dime called for, no person loses. She did not see that, just because the plan cannot go on forever, it must stop sometime and, *when it does stop*, then all who have just paid their dimes and can never collect anything have paid for all the extra money that each "lucky" person has collected along the way. So every time a chain stops, even in part, this process of making those who cannot "win" pay for those who did, goes on. That is the essence of all gambling. In most devices, the losers are identified and pay, at each turn of a wheel, or with each transaction. In this clever scheme, the losers are all grouped at the end of the total transaction and the winners are grouped along the way. But the losers are there nevertheless; they have to be, because there is no way by which a person can get hundreds of dollars for ten cents unless many people pay ten cents each and get nothing. Mathematics has been a stable and inescapable science for many thousands of years. Even the person who thought up this current chain-letter device cannot undo that formidable science. Such facts as these, this good lady who thought she never gambled could not see.

Unfortunately, also, it is too often gambling in the name of religion. "In God we trust." "Faith—Hope—Charity." So runs the heading of multigraphed chain-

letter forms being sold in many towns. Unconsciously many conscientious people are thereby making religious sentiments the tool of a selfish purpose.

In our church schools we teach that betting is wrong—because it is an attempt to win at another's expense. But even church school workers will write chain letters—and ask the receivers to send somebody some money with a view to receiving a large amount in return.

Writing chain letters is begging. A chain letter says to all who ultimately find the sender's name at the top of the list, "Please send me a dime"—or whatever the amount may be. Persons who would not think of standing on the street corner to beg will say through a chain letter to fifteen thousand possible readers, "Give me some money."

Writing chain letters will not bring prosperity. Passing dimes, or dollars, from one person to another cannot bring good times. There must be the exchange of goods to do that. Even if many people win, their increased buying power *must* be balanced by the decreased spending power of those who lose. More than that, if a single chain letter continued indefinitely without a break, it would soon reach everyone in the nation and then be compelled to double back upon itself until, if by some magic it could be prevented from stopping, each person would in turn pay out all he had received; so, hypothetically, it brings every person back to where he started.

Writing chain letters is not charity. When one really gives to charity, he does so without hoping that he will get a high return on his investment, or even making it theoretically possible for such a thing to happen.

While the chain-letter craze is on—and let us hope the silly fad will soon end—teachers of young people and adults in the church school might grasp the opportunity to help their pupils see it for what it is. A sermon from the pastor might help persons to recognize and to see the dangers in the many forms of gambling which have found their way into modern social life.

Living Up to Our Insights

WHEREFORE, O King Agrippa," said Paul, "I was not disobedient unto the heavenly vision." With what courage and boldness, indeed, with what great satisfaction, must Paul have stood before Agrippa and defended his actions in behalf of his newly-found convictions! Who among twentieth century Christians can say confidently to himself, in the quiet of some evening hour, thinking over his philosophy of Christian living and wondering how his actions square with this philosophy, "Wherefore, I was not disobedient. . . ."?

Probably very few today have had a spectacular soul-stirring vision like the one that came to Paul, but who that has a speck of Christian faith worthy the name has not had his mountain top or Damascus Road experience? Perhaps the vision came as God revealed himself in the beauty of a summer night when moonlight flooded waters beneath a high cliff; perhaps it came as the tones of a cathedral organ called forth the highest aspirations of the soul and enabled them to be crystallized and translated into actions; perhaps the vision came when a friend squared shoulders against a heavy burden and said, "What happens to you doesn't matter much or last very long, but how you take it matters a great deal and lasts forever"; perhaps the vision came through a great preacher as he interpreted God's will in a way that gave courage and strength.

There is no excuse today for a Christian to be without vision. From pulpit and press, in books and magazines, in discussion groups, in church and club, informal talk at home or en route, live issues thrust themselves upon the attention. The outcomes of these issues will determine whether there can be a world where brother shall not lift up sword against brother, neither shall they learn war any more; a world in which not only God, but man as well, will look upon the heart, and forget to notice the color of the skin; a world where for every child there shall be "spiritual and moral training to help him stand firm under the pressure of life"; a world where everyone who gives his best will not hunger, neither be cold nor afraid. This new world order, this Kingdom of Love, can come only as it comes first in the hearts of individuals.

Do I believe sufficiently in the evil of war to oppose it at any cost? Do I ever speak mistrustingly, insinuatingly, slightingly of those who differ from me in color, race, or creed? Do I utilize all opportunities that come to me to support those organizations which are seeking sincerely and intelligently to bring about such changes in our social, economic, and political life as shall be for the public good? Am I obedient to the vision?

Keep Us in Love with Life

A PRAYER BY PARENTS

TO US has been committed the joy and the challenge of parenthood.

Therefore, O Lord, we bring unto thee this our urgent prayer, keep us in love with life.

Keep us sensitive to sounds, responsive to sights, awake to colors, eager for new experience.

Make us keen to see thy purpose in the past, responsive to the good in other persons, awake to the changing mood and temper of our time.

Save us from the stagnation of absorption in the day's routines.

Key us up to the unexpected, the unplanned, and the unknown.

Keep us growing—in wisdom, in insight, in sympathy, and in courage.

Save us from being limited to the interests and concerns of our children—lest they outgrow us.

Broaden and deepen the range of our lives—so that we may be a continuous allurement to them.

May we live deeply, wisely, even exultantly, apart from our children that we may be able to live effectively with them.

Thus may that which we share in intimate fellowship with them be but an unbidden overflow of what we are in ourselves, and apart.

Strike us alive at many points, O God, with thy varied gifts.

Keep us in love with life. In the name of Him who lived and taught the Abundant Life. Amen.

—*P. R. H.*

My Use of Life

By J. Stuart Innerst*

I AM life which wills to live, in the midst of life which wills to live." Thus Albert Schweitzer describes the most immediate act of consciousness, substituting this for Descartes' well-known words "I think; so I must exist." The will-to-live is as universal as life itself. Instinctively and consciously it operates. It is the motive power alike within the beggar and the banker, the gangster and the philanthropist. It is the force that both builds and destroys civilizations.

As life advances beyond childhood, every rational person is required to give direction to this will-to-live. The basic question underlying all other questions of conduct is, "What use shall I make of life?" Wittingly and unwittingly, worthily and unworthily, the question is being answered by each one of us.

By his life and teachings, Jesus revealed that there is a magnificent purpose to be realized both by the individual and by the crowd. He would have men believe that they do not really discover life until they are conscious of "living out something beautiful that lies close to the heart of God." The bane of our mechanized modern civilization is that vast multitudes find it increasingly difficult to discover that "something beautiful." They are chained to their world, unable to achieve that detachment which is essential to calm reflection upon the issues of life. The result is a dizzy round of meaningless existence issuing in pessimism, cynicism, and an increasing number of suicides. Was not Tolstoy correct in saying, "What people fear most is not death, but meaningless life." The task of religion in our day, therefore, is clear. It must harmonize the will-to-live with the highest purpose being worked out in the universe.

How shall that be done? The answer is found in the experience of the Hebrew prophets and Jesus. In their lives we see a constant blending of meditation and action, prayer and work. In silence they become aware of the Great Other and of unrealized possibilities of living. That, in turn, makes them more conscious of the needs within and about them. They commit themselves to the ideal which stands out in bold contrast with their imperfect world. The result is an enhancement of power with which to return to the field of action. Thither they go, revitalized for their public service, only to return again in due time for another period of inner renewal. Thus, in their experience, prayer is merging the will-to-live with the will of God, while work becomes prayer in action.

With varying details this was the experience of Isaiah and Jeremiah, Amos and Hosea. It is incorrect to think of them as specialists in religion, living in a world of their own. To them, human experience was not divided into the secular and the sacred. They lived in God's world and whatever happened round about them was related for good or evil to his divine purpose. Thus the practical politics of their day, domestic and international, were a matter of vital concern to them. They took their stand at the very center of the social and political struggle. They beheld the current events of their day in the light of the larger purposes being worked out in the universe. Through these everyday occurrences they saw the will of God either being prospered or frustrated. It was a summons to heroic action. As they answered the call they became aware of living out "something beautiful that lies close to the heart of God."

Jesus, however, constitutes the transcendent example of what we have been describing. In him the life of God became an inflowing and outpouring tide to such a degree of perfection that all subsequent generations have felt the impact of his personality. He embodied what the mystic, Ruysbroeck, expressed as the ultimate ideal: "Then only is our life a whole when work and contemplation dwell in us side by side, and we are perfectly in both of them at once." In Jesus we see a perfect unity between these two phases of life—contemplation and work. In the solitude of the hills he laid hold upon fresh resources for living; in the crowded villages and along dusty highways he gave himself to the faint and feeble.

It is to be noted that this receiving and giving were the opposite sides of one and the same experience. The retreat from the world and the return to the world were related to each other as inhaling and exhaling in the act of breathing. That suggests a very prevalent defect in much of the religion of our day. The worship experience on Sunday stands too far removed from the events of the other six days. In the main, people do not feel driven to the sanctuary from a sense of exhaustion in doing battle for the Lord. Common worship does not end in common dedication to the tasks of building a Christian world between Sundays. There is not that inter-relation between work and worship which is essential.

The cause lies partly in a faulty conception of prayer. Too frequently is it regarded as a way of receiving something that might not otherwise be secured. Dr. Fosdick has defined prayer as "deliberately putting ourselves under the control and compulsion of the highest." Here we have an idea of prayer that is sufficiently inclusive. It implies not only waiting before God, but doing his will in all areas of conduct. When the soul is hushed before God, two things happen. First, insight into the issues of life is granted; and second, power to live by that newly revealed wisdom is received. To stop there, however, as worship frequently does, is fatal to spiritual development. The next step is obedience. It is continuing under his "control and compulsion" in all of the activity of the passing hours. As Paul suggested, it is doing everything, even eating and drinking, to the glory of God. Only when action thus becomes the incarnation of the thoughts of the quiet time, will religion be vital and life meaningful.

Herein, then, is to be found the answer to our question, "What use shall I make of life?" Let the will-to-live constantly orient and empower itself in the presence of the Divine Will, and then spend itself in achieving the lofty aims there revealed. Thus religion and life become one, as they were in the thought of Jesus. No division of time or place separates them. Their common end is to live life in God's way with God's help.

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Photo, Ewing Galloway

AN EXTRA TABLE MAY FREE A SPIRIT

An Extra Table

By

RUTH HANNAH CHALFANT*

I'LL be so glad when the new clubhouse is open! I simply can't do a thing at home," said a young artist, throwing aside her scratch pad.

"Haven't you done any painting since you left school?" I asked.

"Not a bit," she said. "You can't get anything done if materials must be put away each time they are used, and you know very well that you can't have brushes and paints sticking around in your own home."

Do you know a growing mind or spirit of any age, in any home, that needs an extra table, a work-bench, additional tools, or sympathy? When daffodils and cowslips show their yellow in the spring, men and women hurry around to clean and paint the houses in which they live, gardens are spaded, flower seeds planted, and everything made ready for new growth. What about new growth of the family that lives within? Have the houses been remodeled to suit their developing needs? The season of the year does not determine the time for arranging new places, or old, for the seeds of thought.

Our churches give us many unappropriated opportunities to learn the secret hopes of individuals and to help them to be free. We, who are eager to see lives at peace with themselves and with God, have but to look around among the homes of our acquaintances to find the reasons for cramped spirits. Frequently we find conditions of which the people themselves are quite unconscious and which they are ready to remedy as soon as the need is apparent.

When children are very little, they are allowed room for their train tracks, tea tables, and other really important things, but when this imaginative instinct grows stronger and needs more space and equipment, many homes carefully dispose of or fail to renew the food upon which the imagination thrives. The age of asking for true tales of adventure and the time of following adult ways do not insure to all people a putting away of, or forgetting, the dreams of wonderful accomplishments.

Perhaps there is nothing that would bring more genuine cheer to people today than a rediscovery of the primary uses of a home. With a third floor used only for storage, a guest room on the second floor, and her own bedroom shared by no one, should any artist have to depend upon a clubhouse? Would an extra table or two crowd and ruin the esthetic appearance of some of our rooms? Perhaps it would, but what about crushing the soul that needs many things in order to develop the dreams and desires that are awaiting expression?

It is possible for homes to be too fine for real living. At least, sometimes they are considered too fine to be disarranged by such things as music manuscript scattered over the piano. Yet it is a thrilling experience to walk into a home where a spirit is singing new melodies that will brighten countless hearts. Should there be any apology for mere bits of paper lying around when music is being made? If our thoughts are centered on the object of beauty that is being created, we will soon forget the tools.

Homes are built for living, and living is done by human beings with growing ambitions. It should not be wild fancy to dream that some day every home's best dress will be the one which shows that in it dwell creative spirits. Having nothing around does not bring true joy.

"Would you like to give some of your old magazines to the Settlement House?" I asked a friend one day.

"Mercy, I have no place in my house to keep old magazines! I burn them as soon as they have been read."

"Do you not keep any of the lovely pictures or the poetry?"

"I should say not. I haven't a spare corner."

To me, her house was all spare corners and I could see a dozen excellent places for cupboards, book shelves, and tables. However, there was not an indication any place of things being done by the family; no knitting, no half-finished woodwork or hammered brass, not even a kodak or loose prints. The house seemed to contain nothing but properly finished pieces of furniture properly placed. I wonder if the family hearts were happy.

I well remember visiting in a home where one end of the living room was covered with fine shavings, in the midst of which was a kind of work-table. Here sat a curly-headed boy, engrossed in the making of a model airplane. Other models were suspended from the chandelier or carefully placed on book shelves and mantle. Not far from the boy stood a rug frame with a partially finished hooked rug, showing the great white sails of a boat. Here and there were books of history, biography, and

*Washington, Pennsylvania.

science. On a table lay a clarinet and music books. It may sound disordered. On the contrary, it was a room in which mother, father, and son *lived*, and it had a beautiful order.

Of equal interest is another home with the same number in the family, where the little kitchen table offers ample space for simple meals while the boy is building a miniature stage on the well-covered dining-room table. He has tools, cans of paint, bits of cloth, tiny electric bulbs, pulleys, and string. Do you think the parents are embarrassed when friends come to call? No such thought ever enters their minds. They are happy with the boy in his work and they do all that is possible to aid him, because they believe in true living.

Less fortunate was the girl who said, "My desk is so small that I can't even spread out the books and papers that I need at one time and there is no other place in the house in which I may work without annoying the family. It may be just as well, for I suppose I have no real talent for writing and should not waste my time."

"Do you consider it a waste of time?" I asked.

"I suppose not, or I would not be wishing continually for a quiet corner to call my own where I could write down all the thoughts that crowd my brain."

What occupies the minds of a family who should be finding great joy in somebody's eagerness to write, but who, instead, look upon the ambition as mere fancy and of little value? Not one thing, but many dim our vision of and faith in the potentialities of human beings.

Circumstances sometimes make it quite impossible for each person to have a room of his own, but in many such homes, if the family is interested, a large, common table could find a place and so allow room for the papers of an aspiring writer. In other cases, some people may find better uses for tables that are already in place.

"Wouldn't my parishioners have a good laugh if they could see me sitting here playing?" said the young minister of a western city church, as he modeled Indian heads and animals from clay.

Century Photos

HOMES ARE BUILT FOR LIVING

"Why should it cause laughter?" I asked. "You may become a great sculptor."

"No, not that, but when I looked at your clay, it brought back to me a very keen desire of my boyhood. The Indians whom I saw so often had features that I always wanted to copy, but for many years other things have made clay modeling seem like child's play."

"Does it seem so to you now?"

"I am beginning to wonder," he said seriously. "Apparently the urge is not dead. Why should I not have a little lump of clay and do something fascinating when I am trying to relax from hours of reading? There is a little table in my study now that would be just right, and can't you imagine my young daughter coming in one of these days and finding my room a great place?"

Neither a person's age nor his occupation is sufficient to wipe out completely these inner longings for making things, and we continue to grow when we cease to fear that others will think us childish.

When the kitchen or laundry is being used in one home as the place for preparing small branches of trees, from which a member of the family is making canes, the other members are not disturbed by the work or the odor of varnish. Instead, they are all proud of the growing collection of canes which tell in their own unique way of far travels over rocky, snow-capped mountains, among blooming cacti in the desert, or of countless miles of snowy blossoms and golden fruit.

Even the dining-room table can serve other purposes than the building of miniature stages. In the evening, it makes an ideal place for family rug-makers to lay out the strips of rags that are waiting to be sewed. It is a lovely sight to see these piles of colored material that will soon be cheering some home with a bright design.

"But you would not tear rags in this room where there is a large rug, would you?" said a particular housewife one day.

"And why not?" asked the rug-maker.

"O, I am sure that the flying lint from torn cloth will ruin your rug and it may even bring moths."

Perhaps she is right, but how does a moth or a little dirt compare with mother who is happily knitting rugs, and father who is busily whittling canes? They are finding joy in creating, and to what better use can a home be put? When to the very little lady and man we give opportunities and places for creative work, we should make a pledge with them that these things will never be taken away.

Upon first thought, the placing of a table may not seem to be a part of religion, but if even a small gift is being kept from the world because a home needs to be remodeled, some spirit is being blighted to an unknown degree. We should look around to see how quickly we can help to make the necessary repairs.

Let us learn the symbols of complete living, encourage the slightest interest in creative activity, and be a partner in the undertaking. Let us make of each home a place so fine in spirit that no occasion calls for the hiding of all signs of the family's work. Then all people will live beautifully, fully, and happily.

It may be that only an extra table is needed to free a spirit, and, being free, it will find its way more easily to God.

Objectives of Leadership Education

This statement of objectives was adopted by the International Council of Religious Education at its meeting in February, 1935. The ideas which the statement contains lie back of the work which committees of the Educational Commission have been doing for several years in building a new program of Christian leadership education.

LEADERS in the work of the church and related agencies need certain basic qualifications. These qualifications are of such a nature that no one can expect to possess them completely, but the Christian leader should constantly seek to grow toward them. At no time should he cease to grow, either in his personal qualities or in his leadership skills. He must always be growing. It is the purpose of the program of Christian leadership education to aid the Christian leader in his growth.

It is recognized that the general church program should result in the development of many of the essential qualifications of Christian leaders, especially those which are marks of all Christian personalities. But this result is not now being achieved to a sufficient extent, and consequently the program of leadership education must place special emphasis upon them all.

Personality Marks of a Christian Leader

A good leader leads as much by the strength of his own character as by the power of his words and the influence of the activities of which he is interpreter and guide. Effective Christian leadership involves heroic living. This is emphasized by the character of the times and the prevailing attitudes of large numbers of Christians. Among the problems of contemporary civilization are those that are involved in international, inter-racial, industrial, and economic relations; in parental and family relationships; in sectarianism and religious intolerance; in religious skepticism and unbelief. These contemporary conditions emphasize the need for leaders with certain personal characteristics such as are revealed by the following statements.

The purpose and will of a leader in the Christian cause are sustained by an experience of intimate fellowship with God, with Jesus Christ as his Savior, and with a host of prophets and martyrs. The leader is convinced that the Christian cause is supported by God. He does not think of himself as working alone, but he is consciously a part of a historical movement whose ground and goal is in God, and he walks with a great company of men and women who share a common insight and purpose.

The Christian leader possesses prophetic insight and is heroically devoted to the good life that God progressively reveals, and to Jesus' program for the extension of the Kingdom. Those who lead in the continuous process of reconstructing the world see the disparity between our present individual and social life and the kind of life demanded by the progressively revealed Christian ideal. The good leader will add to this insight wholehearted concern for the redirection of life. He will stand with prophetic courage for those ideals which are most Christian according to his best understanding.

The Christian leader knows and understands historical movements, particularly those in which ethical and religious factors are significant. He knows the records of pre-Christian and Christian history, the story of Jesus and of the adventuring church, the revelations of God in the lives of all peoples, and the progress of every educational endeavor to teach the higher way. The Bible stands preeminent among his sources of knowledge.

The Christian leader shares increasingly the active and persistent goodwill toward all people which is exemplified in Jesus. Both the disposition and the work of the leader clearly show a deep, intelligent, and sacrificial love for people of all classes and conditions. Such a love will include the members of his own groups, his associates in the Christian enterprise, and also those who stand aloof from it or actively oppose it. It will be particularly conspicuous in his dealings with those who are despised and oppressed. At all times and under all circumstances he strives to follow the example of Jesus in his respect for personality.

The Christian leader seeks creative fellowship with like-minded persons through the church and other agencies of religious purpose, and he also seeks to introduce others to such fellowship groups. He is strongly loyal to the Christian church because of what it represents and because it is the major institution for carrying forward the cause of Christ.

Skills Required of a Christian Leader

In addition to the personal qualities needed by a Christian leader, certain basic skills in leadership are demanded to supplement his less conscious power in winning others.

The Christian leader needs skill in gaining the important facts regarding each person in his group of learners. He must love people, but he also must know people—little children, young people, and adults. He must know their inner personalities—interests, motives, needs—and the detailed circumstances of their environment. Therefore, he must be skilful in observing and counseling, and in using objective tests and measurements to discover his disciples' present attitudes toward such matters as relationship to God, inter-racial and international relations, industrial and economic struggles, and mutually enriching relations between the sexes; and he must be able to discover the extent to which each individual personality is unified around some worthy purpose.

The Christian leader needs skill in sensing and in proclaiming the "unfinished tasks" in the progress of the Kingdom of God. Simultaneous with his discovery of the personal needs of those whom he leads, he must be skilful in discerning the trends of the times. He must be a seer. Every movement and every happening must be looked upon as hindering or enriching the divine love which is the root of a full Christian personality. The leader must possess ethical sensitivity and be quick to register his own conviction both boldly and in tolerant love. He must have a message to teach.

The Christian leader should be skilful in interpreting the contributions of the past in their bearing upon the present needs of humanity. It is not enough to know the present status of the world, or to know the story of the past. Only as the Christian leader can skilfully bring to bear upon the present experience of individual persons

(Continued on page 40)

Drama in the Rural Church

By Laura Epple Tompkins*

DURING the past several years a multitude of fine books and articles dealing with drama as an integral part of the church's program have been published. For this reason, perhaps, the very title of this article will raise a question. Why another article on church drama? Why, in particular, an article on drama in the rural church? Is not drama an art, superior to any given locality and subject only to general laws which apply in every situation?

In a certain sense this is true. However, as rural church workers have been attempting during the past decade to utilize this revived dramatic technic for religious education, for worship, and for the setting of life purposes, they have become conscious that the rural situation not only furnishes unusual opportunities for this type of expression, but also offers some distinct and peculiar problems. It may, therefore, be of value to think together a bit upon the particular situation which the rural church offers for dramatic activity and the possible phases of dramatic activity which fit into that situation.

By way of introduction, probably we need always to remind ourselves of the two negatives of church dramatics which make one positive. In the first place, the church is not in the business of developing dramatic art "for art's sake." Highly commendable as it is to develop sheer beauty of technic in every phase of dramatic work, this job may safely be left to "Little Theaters" and schools of dramatic art. The rural church worker does not need to be unhappy nor to feel that dramatics are impossible because technical perfection cannot receive the major emphasis and is rarely possible. Secondly, and this cannot be emphasized too strongly, the church is not an institution for making money out of the drama. This may be the business of the commercial theater. It is not the business of the church. Some income there must undoubtedly be to finance good dramatic work, but no church organization ought to look to its dramatic activities to furnish a large share of the income for other purposes any more than it looks to a discussion group or a prayer meeting to do this.

What, then, is the positive purpose of drama in the church? It is the same as the purpose of church school classes, study groups, forums, athletic clubs, missionary societies, and all other church activities—to build Christian character.

With this purpose always in mind, the rural church comes to the practical questions of its use of the dramatic medium. The first question is, naturally, Just where should we start to develop a significant dramatic program? If the amateur worker in the rural church could begin in a vacuum and build therein an ideal structure, the problem would be easy. In that case, our common sense would dictate that we would first study and thoroughly understand all phases of dramatic work and eventually produce something really fine.

But such vacuums do not exist and we must begin where we are, which, in almost every case, will be the production of a play. People do not come to you and say, "Let's study the drama," or "Let's develop our personalities and enlarge our Christian experience." They say, "Let's give a play," or "Let's make some money for our summer conference." It is at this point that we must start, and the subsequent development of drama as a method of Christian character development is up to us. To thwart this dramatic impulse of the group would be to lose a valuable asset for the future. To insist upon directing it immediately into our own pattern of desirability would puzzle and antagonize the group.

How, then, can we proceed in the actual situation of preparing to give a play so that we may lay firm foundations and start working toward a comprehensive program of church drama? I well remember the first play committee which our young people's group appointed four years ago. Members came to the committee meeting armed with catalogs from various entertainment houses and plays from the same sources.

"What kind of a play would you like to give?" I asked.

"A good comedy with a lot of laughs in it," chorused the committee. "People won't come to anything else."

That was our starting point and, of course, it was natural to discuss next such questions as: "What makes a play really funny?" "What types of characters are most amusing, those which are planned as 'comic characters' or real people who get into ludicrous situations?" "What types of jokes do people enjoy longest, a raw bit of conversation or a plot which presents a really comic bit of life?"

It would take too long to record the development of that committee meeting, but before it was over we had, informally but rather thoroughly, covered many of the major problems of church dramatics. A few of the more important questions were: "What type of play should an organization such as ours sponsor?" "What would certain character parts do to the people who played them?" "If we say in our study and discussion that we believe in certain standards, can we consistently deny those standards in any other phase of our program?"

When we actually began to study plays, other interesting questions arose. "Do the people seem real enough to be interesting or are they just types? "Is the dialog real?" "Does the plot develop naturally and seem like a bit of life?" "Does the central plot deal with something of sufficient human importance to be exciting?"

By the end of that first committee meeting, we had evolved certain fundamental principles upon which all our future dramatic work has been built. They are, I think, principles which are absolutely necessary to any church sponsored drama. We had decided that we would not give anything which presented an unchristian attitude toward life; that we would not give anything with a cheap and tawdry atmosphere; that we would not ask anyone to play a part that might weaken or cheapen his character; that, in short, we would give only those plays which were definitely wholesome and true to life and which would strengthen our Christian ideals. With these principles, the committee was unanimous in the choice of a nationally known comedy of sparkling dialog and clever situation with a wholesome flavor.

*Ireton, Iowa.

It was from the success of this comedy that our interest in dramatic enterprises developed. We had found a method which gave us great joy and we sought to make it function in a number of situations. We have been strictly amateurs, moving only as fast as our needs seemed to dictate, but three lines of dramatic work have developed which are, I believe, valuable and usable in any rural church.

Writing and Producing Informal Skits

The first of these has been the writing and producing of informal skits and playlets for the presentation of material in the young people's society and, occasionally, at larger church gatherings. For about a year after the group had discovered the fascination of this type of presentation, discussions were almost in danger of languishing. We presented everything—missions, race relations, labor problems, church history, world peace—in dramatic form. Eventually this method has taken a more balanced, but still valuable, place in the total program. In spite of their informality and crudity, these playlets have a very permanent value in the results. The thought which must go into the reproducing of a situation, the character parts played, the information given, and attitudes expressed contribute very immediately to the ultimate purpose of character development. Discussions which follow a dramatic presentation show new depths of thought and virility of purpose.

Thus far, I have written in terms of the young people of the church. The method just discussed has been found equally valuable with the children in the vacation church school and, occasionally, with the adults. I believe that it can be a tremendous power with the adult group. The conviction exists in most rural communities that dramatic expression is only for those under twenty. The church could contribute enormously to personality development by enlisting adults also in its drama program.

Dramatic Interest Group

A second line of dramatic development which bade fair to prove invaluable in our church was a dramatic interest group meeting at the church on the young people's activities night. It was from this group that we dreamed that a real group of church players, studying and producing constantly finer and more significant things, might come. Their interest and enthusiasm led them on rapidly. Alas, we had progressed through pantomimes, fairy tales, fables, and stunts, and were starting on "one-acts" when the depths of the depression and the shrinking church coal bin closed all week-night activities. We look forward, however, to the revival of this group in another season as the most important step in our permanent dramatic program.

Religious Productions

It remains only to speak of the type of dramatic work which must, necessarily, seem most significant to the church worker, the production of such drama as can definitely be called religious or biblical. Practically every rural church has a long tradition of this type of work among its children. For special church days there have always been playlets and pageants. Sometimes this work has been good, sometimes it has been very bad. It is, however, a comparatively easy thing to build onto this program through the vacation church school and through the careful supervision of special days and to have the children doing some very fine things. With the young people, however, there are often problems of attitudes to be considered. Perhaps they think that they have put away these "childish" things which they once did. Perhaps they have had some unhappy experience with an Easter or Children's Day pageant and are convinced that all such things are "dumb." If such attitudes exist, the wise church worker will naturally go slowly. It will take time to convince such persons of the availability and value of the splendid religious dramas and pageants that have been written in recent years.

"You don't want us to give a religious play, do you?" asked a member of the committee mentioned previously.

I assured them that I certainly did not, that religious plays took a high degree of skill, that I could not know until we had worked together at several plays whether their talents were suited to religious drama, that very few professional actors were up to that type of work. After that, I left the idea and, incidentally, left the committee looking a little blank.

For a long time after that we conducted a steady but subtle campaign of education in religious drama. When a playlet was given dealing with some social or religious problem, we made a point of telling about the dramas that had been written upon that subject. Likewise, when subjects came up for discussion, there were opportunities to mention significant plays which dealt with that very problem. Occasionally a new religious play was shown to an individual or a part mentioned with, perhaps, the comment, "There's a part I'd like to see you try some time. I believe you could handle it."

But the group did not immediately ask for religious drama. The only encouragement was that when they came to choose a play for public presentation the second year they chose one which was centered about a vital social problem. The following year, they chose one with a distinctly ethical slant. Then, last winter, they suddenly decided to give a religious play. The idea blossomed in an officers' meeting.

"What's the use of our giving plays just like every other organization?" "Why not give something inspirational?" "A play on Sunday night would be good." "Why not just before Easter?"

They selected the cast with great care and it is safe to say that the group has never done anything which each individual enjoyed more nor which influenced their spiritual lives so profoundly.

Said one girl, in the midst of rehearsals, "You know, we will never do this as we should unless we forget everything else for a while and think only about Jesus and what he meant to the world."

And a boy planned for the future when he said, "This is the kind of thing we ought to be doing all the time. It's our real business."

This article has been an amateur's story and probably the drama in the rural church will always be amateur's work, developing informally, fitting into the total program here and there, and serving as one method in the complex business of building Christian character. Sometimes it will be disappointing and sometimes it will seem to develop very slowly. Nothing that is to be permanent in a rural church comes quickly. But with steady and wise use it can, in many phases and with many age groups, become one of our most significant ways of accomplishing our "real business."

Faith Moves Out of Doors

By John R. Scotford*

THIS summer innumerable gatherings of young people will be held under church auspices. This is one of the most heartening aspects of the religious life of today. As with many other movements, the summer conference was originally launched under interdenominational auspices. Many of these older camps continue, particularly in New England, but the newer gatherings which have sprung up in all portions of the country have been generally sponsored by denominational and state groups. The multiplication of conferences responsible to particular groups of churches has led to the thorough cultivation of their constituencies both for leaders and attendants, with a consequent expansion of their circle of influence. As the conferences have moved closer to the churches, both geographically and in their management, they have tended to welcome younger boys and girls. Hence, what began as very largely a college movement is now making its maximum appeal to the high-school age.

Much might be said of what the summer conferences have done for the thousands of young people who have attended them, but our present concern is with the influence which these gatherings have exerted over the life of the church as a whole.

The summer conference has enabled the adult church to extend to youth a much appreciated service. The older folk in our churches have always been concerned over the welfare of the rising generation, but not infrequently their good intentions have expressed themselves in forms which have not appealed to their sons and daughters. But not so with the summer conference. In it we have had a happy cooperation between the generations. The adult church has been glad to invest money in securing grounds and in meeting necessary expenses. To this it has added its wholehearted moral support. Young people have accepted these favors with enthusiasm. They have been glad to attend the summer conference. In this instance the church has given them something which they very much wanted.

Possibly the individual who has derived the greatest personal profit from summer conferences has been the minister. This is only fair, as he has usually borne the brunt of the labor. Quite frequently he has recruited the young people, raised the money for their expenses, helped to plan the program, transported many of them to the conference, and then has put in a week or more of strenuous work teaching, counseling, and carrying forward the innumerable activities of a lively camp. His reward has been his board while at the conference and the fun and real joy which he has derived from the experience. He resents having the busiest week of the year dubbed a "vacation" by the uninformed, but he commonly regards it as both an honor and a privilege to be on a conference faculty.

If we could look into the hearts of our ministers we would find unbounded gratitude for the summer conference. Many a man has recovered his youth at one of these gatherings. After a pastor has put in a year ringing doorbells, manipulating ecclesiastical machinery, preaching sermons aimed at adults who may have listened but who apparently heeded not, it is indeed a spiritual refreshment to spend a week in the company of responsive young people. Their enthusiasm quickens his spirit. Their youthfulness restores his own. With them he rediscovers the power of the Christian faith. Many a minister has experienced a spiritual rebirth at a summer conference. For him it has been a mount of transfiguration where he has forgotten the irritations of his parish and the deficiencies of his own life. It is no wonder that not a few pastors endure the work of the year for the sake of the happy days which summer brings. They are strengthened by having something to which they may look forward.

"God, Who Touchest Earth with Beauty, Make Me Lovely Too."

There are also practical gains for the minister who serves at a summer conference. He comes to know his own young people in a new way. Oftentimes he is surprised at the talent and the insight which they reveal when away from home. By sharing their experiences he enters into their lives. Much might also be said of the fellowship between those who carry the burdens of a conference. Theirs is a rich friendship. Ties formed at a summer conference strengthen many souls for the work of the coming year. The experience brings a consciousness that one is not "going it alone," but has the comradeship of his neighbors in the ministry.

Then, too, summer conferences are constantly pouring new life into the activities of the local church. This is most obvious when the young people take charge of a Sunday service and report to their elders on what they have learned and done at camp. On such occasions new

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voices are heard and a fresh note is introduced into the pulpit. Less conspicuous, but more important, are the invigorating discussions which usually take place on Sunday night and the boys and girls who willingly shoulder new responsibilities in the church, especially in the church school.

As a member of a summer conference faculty who travels about among the churches, the writer has found repeated evidences of personal commitment to Christian purposes made at summer conferences. Familiar faces bob up in every congregation, often in unexpected places of service and leadership. On going out to speak at the midweek meeting of a metropolitan church of over 2000 members I have found the service in charge of one of our conference boys who intends to enter the ministry. Another young friend has entered Columbia University as the first step toward a theological education. Frequently one finds a young pastor who states that the impulse which carried him into the ministry had its beginnings in a young people's summer conference. Every conference of any age can name several who have gone from it to prepare for some form of Christian service.

Out of the summer conference will probably come the characteristic forms of expression of the Christian faith for the next generation. As the revival meeting set the norm of Christian experience for our fathers, so will the summer conference provide a pattern for the future. This is partly because of the very considerable number of young people who are attending these gatherings, but even more because it is from this group that the leaders of the church for the future will come. Viewed in this light, the type of Christian experience developed at these gatherings becomes exceedingly important. Let us look at some of its characteristics.

The summer conference version of Christianity makes much of two forms of beauty—nature and music. Its most reverent moments are achieved under the open skies. Even the communion service is being moved out of doors. Much is made of the sunset, while sunrise meetings are not unknown. Whatever may be the case with their elders, nature speaks to youth of God. Their response to external loveliness commonly voices itself through song. Thanks to our public schools, they can sing in a fashion which puts their elders to shame. In music they demand the best. They may have their foolish songs for lighter moments, but these are not of the ragtime variety. The capacity of many conferences to handle the very best in music is astonishing. Song seems to be their spontaneous form of worship.

The religious zeal generated in these gatherings tends to express itself in objective rather than subjective ways. Undoubtedly many young people find light on personal problems, but the prevailing emphasis is upon the needs of the world about us. In most cases the backbone of the curriculum is Bible and mission study, but these subjects are approached in a broad way. The Bible is treated as a book of life, while missions merge in internationalism. "International Night" is frequently observed, but it would be difficult to tell whether the aim is the promotion of missionary interest or the quickening of the sense of international and inter-racial brotherhood. In many conferences these purposes are indistinguishable. The entire program is aimed at the relating of our religious impulses directly to life.

Judging by the summer conferences, in the future our Christian faith will be intimately related to the appreciation of beauty, particularly in nature; it will express itself through worthy song; and it will direct its energies toward such matters as the elimination of war, the lessening of racial and religious prejudices, and the more equitable adjustment of economic opportunities. Are not these worthy goals?

International Council Summer Schools and Camps

"Let Me Go Where'er I Will,
I Hear a Sky-Born Music Still."

THE summer enterprises of the International Council offer unique opportunities for young people and church leaders this year.

The Older Boys' and Girls' Camp Conferences will give special consideration to the various phases of the United Youth Movement, "Christian Youth Building a New World," thus providing a time and place where young people from all denominations may plan together ways in which they can help to make the youth programs in their local church and communities significant.

Early in July, city, county, and district council workers will have an opportunity to attend a Council Officers' Training School at Lake Geneva, Wisconsin, under the leadership of state and International Council leaders. At Lake Winnipesaukee, New Hampshire, a Leadership and Demonstration School will enable local church school workers to receive training and inspiration for their work.

For detailed information regarding these schools and camps, write to your denominational board, your state council, or the International Council of Religious Education, 203 North Wabash Avenue, Chicago, Illinois.

Geneva Glenn, Colorado
Girls' Camp—July 29-August 10
Boys' Camp—August 12-24

Lake Geneva, Wisconsin
Council Officers' School—July 1-6
Girls' Camp—August 5-17
Boys' Camp—August 19-31

Lake Winnipesaukee, New Hampshire
Leadership School—July 22-August 3
Girls' Camp—August 5-17
Boys' Camp—August 19-31

A Workers' Conference That Works

By F. Harvey Morse*

THE heart of the church school is the workers' conference. Where school efficiency and inactivity are found, the diagnosis is usually simple—a so-called workers' conference that is not functioning properly.

Back of the successful workers' conference lies a fourfold aim: (1) To give to every member of the school faculty a vision of the possibilities of religious education and an appreciation of the work being done by the entire school. (2) To present certain inspirational and practical phases of religious education to teachers who either have not time or interest to take up the regular teacher training work. (3) To observe school progress and to plan for still greater effectiveness. (4) To help to create an *esprit de corps* among the teachers.

With the advent of graded lessons, the old-time weekly meeting for the study of the following week's lesson became impracticable, and the responsibility for lesson preparation was placed where it belongs—on the teacher. The new workers' conference is, as its name suggests, a *conference* of all the school workers. It should be made up not only of teachers, but of substitutes, secretaries, pianists, librarians, publicity managers, choristers, department principals, supervisors, and any other officers the local school may have. The pastor, being also pastor of the school, should always be expected to attend. Likewise, members of the educational committee, presidents of organized classes, and officers of the student council should be urged to be present.

The Conference Program

No two schools are likely to develop exactly the same type of workers' conference program. Indeed, even the program of a single school requires changes to meet changing conditions. The following general set-up and time schedule is one which proved very successful during the writer's eleven-year superintendency of a medium-sized suburban school (Maplewood Baptist Church in St. Louis).

Supper	45 minutes
Departmental Conferences	25 minutes
Devotional Service	10 minutes
Educational Period	40 minutes
Reports	15 minutes
Business	45 minutes

The departmental conferences were under the direction of the several principals and were given over to consideration of specific plans of each particular group. The devotional service was usually led by one of the members—consisting sometimes of only a Bible message with brief comment and several prayers; at other times, there would be special features of significance to church school workers. The first item in our educational period was always the distribution of books from the workers' library. The librarian brought all books not "out" into the conference room and made a brief "sales talk" about each one. Often he would suggest particular books to specific workers. However, the chief educational feature of the evening was either an address by some prominent church school leader or general educational specialist, or an open forum led by one of the members of the local staff. Usually, five or six outside speakers were heard during a year, and at least that many local workers were used in the same way. The business session included a consideration of special expenditures, improvements in school administration, reports of special committees, and discussion of school policies. In most cases, the executive cabinet (department heads and general officers) brought to the workers definite recommendations regarding proposed actions.

Planning the Program

If the workers' conference is to work, it is essential that the programs be carefully planned, and, in most schools, that is largely the responsibility of the superintendent. He must be thoroughly familiar with the needs of his school and the possibilities of meeting those needs. The fact that so many superintendents are not familiar with the best church school methods, principles of religious education, standards, et cetera, is one reason why so many workers' conferences lead to no definite goal. If there is a church educational committee, it may aid in building the general conference program, but, because of his more intimate knowledge of the school, the superintendent should be able to suggest the phases of work needing greatest emphasis.

In the writer's school, educational topics for the workers' conferences were outlined tentatively a year in advance. Such topics were based on the needs of the school as revealed by surveys and as suggested by school workers. The following outline of topics for several years indicates how the educational programs were built to suit the needs of the school mentioned.

First Year

January—Vitalizing Church School Records
February—Church School Evangelism (preliminary to Easter)
March—History of the Bible and Its Significance to Teachers
April—The Church School Worship Program
May—Music in the Church School
June—The Problem of Attention and Interest
July—Possibilities of Youth
August—Objectives in Teaching
September—The Trained Teacher (stimulus for training class)
October—Training for Service
November—Denominationalism in the Church School
December—Echoes from the State Sunday School Convention

Second Year

January—The Opportunity and Responsibility of the Teacher
February—Training Our Children for Christ
March—Points of Emphasis about Our Denomination
April—Projects in Religious Education
May—Conditions to Success in Religious Education
June—Religious Educational Echoes from National Denominational Conference
July—International Sunday School Convention Echoes
August—Utilizing the Young People
September—The Individual Motivated by Christ (training)
October—A Message for Teachers from the Bible (responsibility)
November—Building for Religious Education (starting movement for new educational plant)
December—Teachers' Suggestion Box (a forum meeting)

Third Year

January—The Plastic Age (youth problems)
February—Teaching Demonstration (one of the senior classes taught by one of most competent teachers in school)
March—How a Teacher Should Prepare a Lesson
April—The Challenge of Childhood
May—Presentation of Plans for New Building
June—The Graded Church

*Elmhurst, Long Island, New York.

September—Setting Sights for the New School Year
October—What the Church School Can Learn from the Public School (led by local superintendent of schools)
November—How to Build Our School to 500 a Sunday
December—Worship and Worship Training

Fourth Year

January—The Teacher as a Steward
February—Some New Aspects of Religious Education
March—Story Telling
April—Developing School Spirit
May—The Use of the Blackboard
June—Questioning
September—Motivation
October—What I Learned from My Visits to Two Leading Church Schools
November—Life-centered Teaching
December—Supervision

Fifth Year

January—What Should be Expected of a Church School Teacher?
February—The Church School and the Liquor Problem
March—Lessons from a Sunday School Traveler (address by state council superintendent)
April—The Fine Arts in Religious Education
May—Testing the Results of Teaching
June—Strengthening Our Weak Points
September—Qualities of Leadership
October—The Church School and Missions
November—What the Teacher Should Know about Church History
December—Our Responsibility to Our Youth

Sixth Year

The entire year's programs were based upon the INTERNATIONAL STANDARDS. The workers studied the standard points and roughly attempted to evaluate the work of the school. Later, a more intensive survey of the school was made and the results were again presented to the conference in a series of special programs.

From time to time open forum programs were planned to cover miscellaneous points not covered in other talks. Typical of these programs is the following:

The big lesson my girls taught me . . . . . a woman teacher
What my boys have taught me . . . . . a man teacher
What I have learned from teaching primaries . . . a primary teacher
What we fellows expect of a Sunday school teacher . . . by one of them
What we girls expect in a Sunday school teacher . . . by one of them
What our school needs most . . . . . by a teacher
Do Sunday school teachers really need training? . . . answered by a teacher
What we're trying to do . . . . . by a group of workers

CONDUCTING THE MEETINGS

Not only must the superintendent have a well-planned meeting, but it must be conducted in an orderly fashion. The superintendent should know parliamentary rules and should strive to transact all business of the school in strict accordance with those rules. He should remember that the accepted regulations for the conduct of meetings are not arbitrary, but are based upon common sense and are designed to expedite the handling of business in deliberative assemblies.

The superintendent should be careful to give workers representing all sides of a question an opportunity to present their views. If he attempts to dictate the policy of the conference, his actions are certain to be resented. The really successful superintendent must have a combination of strong executive ability, infinite tact, and a spirit of willingness to accede to the wishes of the majority. He should be a leader, not a boss.

SECURING ATTENDANCE OF WORKERS

The workers' conference must be advertised—through the school and church bulletins, from the platform, and by personal reminders. Some schools include workers' conference attendance in a pledge all workers are required to sign. Most important of all, in maintaining a high average attendance of workers at the conference, is an interesting, helpful program.

A Poster Project

THAT "we learn by doing" we all agree, but that we often forget to apply the principle to our church school teaching is an unfortunate fact. A teacher in St. Barnabas Church School, Chicago, was, however, remembering this when she suggested to her second-grade class which was studying the Lord's Prayer that they illustrate the prayer with selections from the "magazine picture box." The poster which resulted is shown below.

For two months the children studied the various phrases of the prayer, related stories and other selections being used to give the prayer present-day meaning for the children. Then how the children did enjoy selecting pictures for illustrations! A child considered it a special honor to have his particular picture chosen by the class for use on the poster. After each selection the child gave reasons for selecting that particular picture and then listened to the comments of the rest of the class as to

whether it adequately illustrated the phrase being discussed. The third phrase which was decided upon was, "Thy will be done." When a child suggested the picture of two girls making mud pies (see illustration), another child said, "But I don't see how those girls playing with mud pies has anything to do with the prayer." At once the first child answered, "Doesn't God want every child to have a good time playing in the sunshine? They are such healthy girls!" After some discussion the class voted to use the picture on the poster. Thus their work progressed.

Although the class study and the poster project were interesting and valuable to the class; it is evident that more permanent and significant outcomes have been realized in the development of new understandings of public prayer and in habits of daily prayer which pupils have formed as a result of this study.

The Christian Home

Some New Evidences of Its Importance

By Ray M. Johnson*

In the writer's recent study of the religious life of 1,771 students for the ministry (published as part of the four-volume work on *The Education of American Ministers*), the permanent influence of a Christian home was revealed at three distinct points. The students included in this study were located in thirty-one theological institutions in the United States and Canada, thus being a very representative group. In addition to the great mass of information secured by correspondence, personal conferences were held with some two hundred of them in twelve seminaries. The fact that the investigator was not looking primarily for information about the home makes these discoveries all the more significant.

Personal Influence

One of the pieces of information sought from these young men was concerning the persons who had influenced them to take up religious work. The question read: "In the list below check the persons who have influenced you in making this decision; double check the person or persons of greatest influence." Then followed the list: father, mother, pastor, Sunday school teacher, public school teacher, athletic coach, Y.M.C.A. secretary, vocational counselor, club leader, college teacher, and friend.

With the single exception of the pastor, the parents of these students were listed as the most influential in leading them to decide for religious work. One hundred and seventy-two students, or nearly one in ten, said their mothers had been most influential; while ninety-three, or about one in twenty, said they had gone into Christian service principally because of the influence of their fathers. When these two groups are combined we find that two hundred and sixty-five (or 14.9 per cent of the total) chose the ministry or some other form of religious work on account of the spiritual contribution of their homes and their home training.

The significance of this percentage becomes more striking when the influence of father and mother is compared with that of other persons. Sunday school teachers, athletic coaches, Y.M.C.A. secretaries, college teachers—all these were mentioned, and we should expect their influence to be important. Yet the Sunday school teacher was placed first by only thirty-two of the more than seventeen hundred students, the athletic coach by four, the "Y" secretary by fifteen, and college teachers by twenty-nine. And the combined influence of all of these is considerably less than one third as strong as that of the parents—a striking fact to remember in these days when we are all thinking in terms of "Christ in the life of the home."

Influential Situations

Similarly, these 1,771 students were asked to "check the situations or events which have been of influence in your decision; double check one or more which have been of greatest influence." The list included the following: sermons, student conferences, books and other literature, summer employment, part-time employment while in school, and experiences of friends.

It will be noted at once that the home is not included in this suggested list of influential situations. There was space to add other items not mentioned; but those who have had much to do with questionnaires know that in research, as in a political campaign, the name that is not on the ballot seldom gets many votes. Yet seventy-six of these future leaders of the church, one in every twenty-four, wrote in "the home" as having contributed more than any other factor to the decision to take up a religious vocation. This is a larger number than wrote in any other item.

Several of these young men also wrote in comments about the home influence. "I was born on a farm in a mid-western state," commented one student. "There was no church near where we lived and I never attended church regularly until I was ten or eleven years old. Long before that time, however, I had a well-formulated religious view of my own, derived directly from my home." The situation of this student is somewhat different from the average, but his tribute to home influence is typical.

Religious Experience

Perhaps, however, the most clear-cut testimony to the influence of the Christian home and to its ability to produce genuinely religious character, was given in response to the following question: "Have you ever had an outstanding religious experience? If so, please describe it briefly."

Six hundred and twelve students (more than a third) said they had never had any such experience. Stated negatively, this merely means the denial of any sudden, cataclysmic spiritual upheaval; and it might not appear to be a tribute to the home. Stated positively, however, it means that this large number of young men grew up under such Christian home influence that no break, no upheaval, no sudden turning about was necessary; and it is thus abundant proof of what religious education in the home can accomplish. These particular young men were no less religious than the others; they were no less sure of their spiritual life; and they were no less devoted to their Lord. Many of them went to the trouble to write in comments to the effect that God and Christ are quite real to them. Many of them, too, traced this spiritual development directly back to their home training. "I believe I was the normal product of a Christian home and church environment." So wrote a representative of this group—a group whose gradual, unbroken religious development is a striking comment on the importance of the Christian home.

*General Secretary, South Dakota Council of Religious Education, Huron.

Some Vacation School Experiences

By W. Greer Fisher*

FOR the past five years our community has been interested in a vacation school for the boys and girls of all denominations, faiths, and races. Now, when the early spring programs have been completed, those who are interested in the community project begin to question, "What about our vacation school?" Each year different approaches and plans have to be made. The plan that seems to have brought the best results is that of the appointment of a committee consisting of one elementary leader and one mother representing each of the five cooperating churches. This group faces many problems: such as, staff, equipment, time, and curriculum.

One of the most difficult problems is that of finance. In previous years the local theater has cooperated in planning a benefit for us, but last year other plans had to be inaugurated. Various methods were suggested. One thoughtful mother urged that some former students, especially juniors, be given a chance to make further suggestions. This was done, and they contributed the idea of having "An Evening in Magic." Interest was created. The evening was held and a large part of the budget was raised. The churches were asked to contribute the balance, thus placing a small share upon each.

The question of equipment is easily solved, for all five churches share their chairs, tables, sand boxes, toys, blackboards, and hymnbooks. The supply bill is never very large, for friends of the school have learned to save cartons, cereal boxes, pieces of silk, et cetera, for use in the school. The children collect these before the school opens.

Because the children have learned to keep the building in excellent order, it is easy to approach the trustees of the Baptist Church, asking them permission for the use of their spacious building for the school.

Leaders for the school are chosen from the cooperating churches. Last year the principal was a full-time minister of religious education for one of the community churches and took no salary for his services. There was a supervisor and one assistant for each grade, making a total of twelve paid workers and eight volunteers. The supervisors were all trained workers, each one being actively engaged in one of the church schools and familiar with the needs of the community.

What about the curriculum? Each year careful consideration is given to the needs of our children. First, a study of programs that have been carried on in the various Sunday schools is made. For example, last year it was noted that the Presbyterian Church had had an excellent course on Japan, the Baptists had been studying the Indian-American, the Methodist Church had had a vital interest in China, and other churches had carried out special world friendship projects. It was decided, therefore, to give special emphasis in the vacation school to our own community, with the result that the curriculum committee adopted, as their helps, the new vacation school guides: *Our Happy World, Learning about Our Church,* and *Friends at Work.*

How are the children enlisted? The Board of Education of the community urges us to present the plans of the school at the assembly periods of all grade schools one week previous to the opening of the project. This gets the plan before every boy and girl in the town. Registration takes place on Saturday morning and the opening sessions follow on Monday. Hence, on the opening day there is little confusion, for the boys and girls know where they have been assigned and are ready to begin real work.

New experiences begin on the very first day. For example, here is the beginners' group. Jack and Mary have arrived. They were friends in the school last year, and they begin to tell their teacher about the milkman, for they have just returned from a farm where they have spent the first week-end of vacation. The teacher sees her opportunity and enters into the conversation. What is the result? Much of the activity of the four-week period is centered about friends who help to make a happier world.

Last summer the primary children were interested in the churches of the village, so they began a study about the church in which their school was held. From there they learned about the other churches of the community—the Catholic Church with its stations of the cross and beautiful altars, the priest's home, and their teachers who are called "sisters." They visited the Presbyterian and the Episcopal churches, noting the differences in their plans and architecture. They wrote poems about the church, a litany of worship, and were so enthusiastic about the song, "Our Dear Church Was Builded," that they added an original stanza.

While this was going on, the juniors were having an interesting time learning about their friends at work. A visitor noticed the browsing table with books loaned by the library of the village—books on civic life, politics, nature, poetry, and friends of other nations. There seemed to be three interests on the part of the juniors: how the community helped children; how the community prevented sickness and helped those who were sick; and what part the churches had in the community life. These interests developed into committees and were centerd around the so-called craftwork. They told a visitor that they all had jobs for they were "working under a Christian system." There was a worship committee, a recreation committee, and a publicity committee, with the various teachers serving as counselors. The worship group arranged one of the large rooms as a chapel and planned worship experiences for the group. Prayers and litanies were written and used. The recreation committee made plans for using the athletic field for active games and the recreation hall for folk dancing, with a consciously minor emphasis on competitive play. The publicity committee centered its activities on printing a paper, with reporters in various grades of the school. This group prepared a two-page paper twice during the school term and gave all the publicity to the local newspapers.

The counselors sought to give every opportunity to encourage the boys and girls to lead their own activities.

(Continued on page 40)

*Minister of Education, Methodist Episcopal Church, Ridgewood, New Jersey.

Missionary Education Comes to Life!

By Elsie B. Simmons*

WHAT'S the matter with our missionary education program? What can we do to put new life and vitality and real meaning into it?"

These questions, asked by our educational chairman, received various answers:

"It never includes the children and only some of the young people."

"The ladies' organization carries on a missionary program each month!"

"But it's practically the same women as attend the school of missions. The rest are never contacted at all."

"We always just sit and listen to lectures and addresses—why not do something ourselves!"

Here was a beginning!

"Let us set aside a block of time—a month, six weeks, ten weeks perhaps—choose a definite theme for study, and invite every group and organization in the church to work out interesting programs. Other churches have done it—let's try it here!"

The idea fell on fertile ground.

"We can begin in the kindergarten, go through all of the church school departments, the young people's societies, the adult organized classes, even the church services."

"There can be social affairs, study classes, inspirational services, and addresses."

"And before we finish we might get so interested that each organization would do something for a group in the country or race studied!"

The idea grew more and more fascinating. We decided to adopt the plan, even asking the pastor to preach four missionary sermons on four consecutive Sundays.

Two services or activities were not included. First, the Sunday evening church service, principally because it was more of the nature of a community service; and second, the church school classes and lessons. We realized that the latter should be included, but, for various reasons we decided against it for at least this first year. Of course, any teacher expressing a wish to use special material would be provided with it.

We set aside one month for the study—January—and called it World Friendship Month. The theme chosen was, of course, Japan, in keeping with the interdenominational missionary theme for the year. This was in October!

We worked out six or seven very definite statements as to why Japan should be studied, and formulated the following objectives for the month's work:

1. To give the people some information about Japan, its geography, history, culture, religions.
2. To stimulate an interest in the problems and outlook of the Japanese people, individually and as a nation, today.
3. To develop an attitude of friendliness toward the Japanese people.
4. To secure an understanding of the work and place of Christianity in Japan.

A general chairman for the total program was named who would be responsible for procuring plans and suggestions, and who would help each group work out a program.

Then the real work began! And what interesting and fascinating work it was! The leader realized the necessity

Fuji from Inume Pass *Shima Art Co.*

of having a great fund of information and background material about Japan and Japanese life and customs. Books, both fiction and nonfiction, were read or reviewed. Of course, the study and reference books for the various age levels were procured and reviewed. From these study books, from the denominational board and the American Board Educational Department, from magazine articles, from every possible source, there was accumulated a quantity of suggestions and ideas for the month's work: Japanese games and songs; refreshments and menus; art exhibits; story-hour programs; costumes; flower arrangements; a study of Japanese dress; stereopticon slides and movies; Japanese dish gardens; exhibits of Japanese curios, souvenirs, utensils, and so forth; a Japanese marionette show; book reviews; dramatics; a Japanese exhibit at the Boston Art Museum; entertainment of a group of Japanese students from the nearby colleges and universities; speakers; a Japanese supper. These and others were listed as possibilities for program material. Of course some of them were suited for more than one age group. Nothing was listed unless we felt fairly sure of the source material and our ability to provide it, in case any group wanted it.

To meet service needs, three Japanese projects were chosen. These were selected rather arbitrarily, although we tried to balance the types of work done. We chose one church in a rural section; another in the residential part of an industrial city; and the third, a kindergarten and social center. It was our good fortune to have the regional director of the district of one of the churches chosen visit our church in December. He gave us some very helpful suggestions for building up actual friendly contacts. Above all, he emphasized the necessity of making it a personal gift in token of our friendship and goodwill. When we suggested scrapbooks of American life, he said: "No, the Japanese people know far more about American life than we do ourselves. American papers and periodicals are on the newsstands there almost as soon as they are here." Rather, he suggested a scrapbook of our church and church school with snapshots of the pastor,

*Newton Centre, Massachusetts.

the superintendent, the department, the classes, the teachers, and the building.

Late in November the leader of each organization, group, or department of the church was invited to "A Japanese Night." The invitation carried a general idea of the plan. The room was attractively arranged with Japanese articles, pictures, travel posters, curios, several of the colorful Japanese hand towels, and a few pieces of lovely Japanese embroideries and pieces of silk. The hostesses were in Japanese kimonos. A table held a display of the study books for the different age levels.

The general plan was presented and printed lists of the many suggestions and possibilities for the various age groups were provided. These lists gave more suggestions for an age group than any one organization could possibly use in the month's time. In the general discussion which followed, the plan was approved and accepted and the organizations, through their representatives, selected the most desirable suggestions for their groups. In this way a balanced, correlated program was built up with each organization knowing just where it fitted into the total program. It also eliminated much overlapping and was done in the shortest possible time.

No special meetings or affairs were planned. We emphasized that the value of the program would be partly in the fact that it was simply worked into our regular services, meetings, and socials. It would be a part of our daily lives. This also gave us the organizational set-up through which to work, with no special committees.

During December, the church calendar carried information regarding the project, statements of why we should study Japan, and the objectives set up for this program. This helped to stimulate interest and develop anticipation. In addition, of course, each organization was working up enthusiasm and interest for its own program.

At last January came! In each of the church school departments the primary motive on that first Sunday was to arouse the interest of the children in Japan and her people. Some of the children in each department were costumed in Japanese kimonos; stories of Japanese children were told; and Japanese curios, dolls, and a miniature set of household furnishings were on display. Two departments planned their services so that each could use this material. A class of junior girls had already made a Japanese flag for use in their department. In two of the departments, the classes took over the department services for the remainder of the month, each class working out some Japanese program. One class presented a stereopticon lecture, and another worked up a simple dramatization. The primary department classes became interested in making Japanese dish gardens, Japanese village scenes, Japanese gardens in the sand-tray, or Japanese posters. The junior-church-hour people took up the task of making a Japanese marionette show and they were invited to present it at the end of the month to an adult group. In the kindergarten, the children entertained a guest who told them stories and showed them pictures of her kindergarten group in Japan. Our children decided to save their pennies, buy some small pictures of the stories they loved best, mount them, and send them to these friends across the sea.

Several groups had social affairs throughout the month. The intermediate boys' organization entertained the department—movies were shown and the dramatization of *Rainbow Bridge* was presented. The high-school group had a "World Friendship Tour." One of the women's classes arranged a social evening and secured an excellent speaker on the intricacies of Japanese flower arrangement. This whole evening was most fascinating. Another group of women arranged a Japanese art exhibit of wood-cuts, procured from the Shima Art Company in New York. This was held early in the month, and the exhibit was kept for use throughout the month.

The two young people's societies arranged for outside speakers. The older group had one meeting when members of the group gave two book reviews on the Japanese situation. And the high-school group prepared the drama, "The Color Line," for presentation at the last mid-week service of the month.

The mid-week and morning church services combined to keep the inspiration for the whole month's program at a high level. These services were not planned for information. Rather, it was here that we caught the vision of world brotherhood and the true meaning of Christ's command, "Love one another." We went out to study and serve that we might help make this vision of brotherhood a reality.

The month's activities closed with "A World Friendship Supper" when the tables represented various races and nations both in decorations and menus. The evening's program was made up of the various interesting things done by different groups during the month—particularly the juniors' marionette show and the intermediates' dramatization. The evening closed with an exhibit of the things made in the various groups and classes—sand trays, world friendship maps, posters, dish gardens, et cetera.

It was over all too soon! But not before some very real benefits had been derived from it. Certainly a considerable degree of interest in Japan was created, with a keen realization of the terrific problems that the Japanese people face. Our people have come, through this month, to understand Japan better and to see her problems more nearly from her point of view. They have become very conscious of the need of more Christianity—expressing itself in love through sacrifice—not only in Japan, but also in our own lives and in our own nation.

The time allotted for missionary education had not been long enough to accomplish all our objectives! The month was over, but not the work. No group had made any personal contact with a Japanese group. The interest created was so great that it led to a desire on the part of several of the groups to continue the service activities beyond the month into the weeks ahead. Each of the church school departments is carrying on the work of making the scrapbooks of the church, school, and department. When these are completed they will be sent to a Japanese church in expression of our friendship. At the end of the women's study course, it was suggested that some gesture of friendliness be made. The suggestion of the regional director, that a communion table cover would be a lovely gift for the church in his district, was acted upon and the women took up the project with keen interest. The men's class sponsored outside speakers, and interest has been created to such an extent that the men are now asking what they might do.

The whole venture resulted in a most valuable experience for everyone, a better understanding of a foreign people, and a deeper consciousness of the Father in whose eyes we are all brothers.

We Sing Our Way through the Hymnal

By Rolland W. Schloerb*

WE had always taken the hymnal for granted. The ministers selected a few hymns from it for each worship service, regular attendants at the church knew that they would find a hymnal in the pews, and strangers assumed that here, as in other Protestant churches, a book of more or less familiar hymns would be awaiting them when they came. This collection of religious songs was accepted as one of the "inevitables" in our service.

Last year, however, we determined to know more of this astonishing anthology of religious verse. Whence came this collection? Who wrote these hymns? When were they written? We especially wanted to understand the development of the English hymn, including the translations from other languages. The answers to these questions were not difficult to find, for many helpful volumes on the development of the English hymn are available.† If one ceases to take the hymnal for granted and tries to understand how it found its way into our churches, there are many interesting discoveries which can be made.

We Make Some Discoveries

Christian congregations have not always had a hymnal as an aid to worship. Active participation in singing by worshipers is a comparatively recent aspect of the corporate life of Christians. It received a new impulse at the time of the Reformation. The leaders in this movement saw, as Gilman points out, "that a vernacular hymnody, side by side with a vernacular Bible, was needful, not only for fostering private devotion, but as an aid to the missionary work of the church."

The English hymnal has been in the making for over 350 years. Translations of older lyrics have been made, but they have found their way into the English hymnal only during the last three centuries. This fact is revealed by examining the time of writing of the 439 dated hymns in the collection used by our church—*Hymns of the Kingdom.*

Date of Writing	*No. of Hymns*
1500-1600	4
1600-1650	2
1650-1700	4
1700-1750	48
1750-1800	32
1800-1850	118
1850-1900	213
1900-	18

The hymnal is a growth rather than a construction. The hundreds of hymns which constitute a modern volume have been chosen from hundreds of thousands written during the Christian era. They are not simply the choice of editors. Usage and usefulness in meeting the needs of worshipers have determined in large measure which hymns have survived. A growing Christian movement made use of those songs which ministered most effectively to its life.

The hymns of 350 years reflect the religious experience and aspiration of this period. He who would sing a hymn with understanding would need to appreciate the time out of which it came. At the same time, there is a universal note in all great hymns. Some of them were written in the heat of controversy, yet time preserves the positive message. The authors have come from different nations, from different branches of the church, from various walks of life. In the hymnal their labels fade out. Their songs have a value which transcends time and place.

We Try an Experiment

These discoveries led to an experiment. It was the result of seeking a way to help a congregation to use the hymnal with new meaning. A slight knowledge of mathematics will enable a worshiper to find the hymns which are announced, but this does not help him to find their place in the movement of Christianity throughout the centuries. An experiment was planned by which the whole church might look at the hymnal as the distillation of 350 years of Christian living, thereby enabling the people to catch the sweep of the movement which had expressed itself in song.

The plan which we followed was simple. For eight months, from October to June, we sang our way through the hymnal. We did not start at the beginning of the book. We began by using the hymns which were first used by English-speaking congregations over three centuries ago. On succeeding Sundays we chose the great hymns of later periods, proceeding in chronological order. Each great epoch in the religious life during these past centuries had its immortal hymnists. Their songs were chosen for our worship on Sunday morning.

This venture meant that our hymns during the year could not always be chosen with regard to the theme of the sermon. We observed seasonal emphases, however. We aimed to choose an opening hymn which was predominately objective, and another which was subjective in content. We centered our attention upon the words, selecting the music which was most commonly associated with the poem, or which best expressed its mood. By this method some values were sacrificed, but we found help in discovering the place of each hymnist in the ongoing Christian movement.

Each person received a complete schedule of the hymns of the year. On this four-page folder he could see the epochs from which the hymns were chosen. We began with two adaptations of the Psalms, written in the sixteenth century. These came out of the period of 150 years, when English congregations, profoundly influenced by Calvin through John Knox, used only the renditions of the Hebrew Psalms in their worship.

Isaac Watts, writing in the early eighteenth century,

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†Among the most helpful are: Brawley, *History of the English Hymn;* Gilman, *The Evolution of the English Hymn;* Breed, *Hymns and Hymn Tunes;* Reeves, *The Hymn as Literature;* Breed, *The History and Use of Hymns;* and H. Augustine Smith, *Lyric Religion.*

represented a new departure in hymn writing. After attending a service of worship, he expressed irritation to his father at some of the hymns which were sung. "Write some yourself then," was his father's retort. Watts followed that advice. He departed from the custom of drawing words and thoughts exclusively from the Psalms. He introduced New Testament ideas and modern aspirations. Breed writes that "the most conspicuous feature of his hymns is their profound reverence. His sense of the majesty, power, and holiness of God were overwhelming."

If the period represented by Watts stressed the majesty and might of God, the period of the Wesleys, which followed a few decades later, introduced a warmer, more personal note into the hymns. John Wesley was deeply moved by the faith of the Moravian Brethren with whom he crossed the Atlantic. He learned to love their German chorales. Through him, translations from German sources were brought to English worshipers. His brother, Charles Wesley, was among the most prolific of writers. Six thousand five hundred hymns came from his pen. These men and their contemporaries sing of an experience of satisfying personal communion with a God who is near.

> Love Divine, all loves excelling,
> Joy of heaven, to earth come down;
> Fix in us thy humble dwelling,
> All thy faithful mercies crown.

From this more subjective type of religious experience, the pendulum swings again in the early nineteenth century to the hymns which emphasized a more active religious life. The missionary spirit was kindled. Bishop Heber and many others wrote hymns that sent the heralds forth. During this same period, the Oxford Movement in the Church of England was born. Its leaders recalled the people to an appreciation of the rich heritage of the ages. They recaptured the experience of God, which recognizes his greatness and holiness. Objective hymns were preferred to those which are too subjective in mood. Through translators such as Neale and Caswall, the great Latin and Greek hymns were incorporated into the English hymnal. Frederick Faber and other Roman Catholic writers made fresh contributions to the anthology of religious songs.

Again there was a swing of the pendulum. During the latter half of the nineteenth century, the hunger for a religious experience which speaks to the individual heart reasserted itself. A very remote God is no God at all for a worshiper. Such hymnists as Matheson and Bonar in Scotland, and Whittier and Samuel Longfellow in America, sang of deep personal experiences. This was also the period of the gospel hymn. Great quantities of lilting words and melodies, most of them of unenduring quality, were poured forth from the printing presses.

And as we enter the twentieth century, what do we find? The pendulum is swinging again. Many in our time revolt from the singing of hymns which express a mood of familiarity with God, or which appeal to very superficial emotions. We seek again noble objective hymns which lift us beyond our little selves. We turn from a religion which is too self-centered to one which aspires toward a better social order. Not many great hymns of this type have been written, but our experience with the past 350 years gives us the confidence that with the quest will come the voices of singers who will give it wings.

Anyone who has sung his way through the hymnal in this way will be able to place each writer in the developing Christian movement, and to sing with greater appreciation.

A Few More Words on Method

Readers may be interested in a further word concerning the method of carrying out this experiment. The plan was begun by a sermon which presented the place of hymns and the story of their development. Schedules of the hymns to be sung during the year were given to all.

On each Sunday a note was placed in the bulletin, giving some facts about the authors and their place in the growth of the hymnal. The ministers occasionally added a word about the hymn in announcing it. Addresses were given in the church school and in other organizations with respect to the hymns which were being sung.

Near the close of the year, a dramatic service, entitled "The Great Anthology," was prepared and presented by the young people of the church. By means of this service, those present could again catch the full sweep of English hymnody, as all participated in singing some of the immortal songs.

The Workers' Conference

Suggestions for Using This Issue of the Journal in the Monthly Meeting of Church School Workers

NO doubt some portion of the June workers' conference will need to be given to the completion of plans for the summer months, but care should be taken to avoid giving an undue amount of time to this matter. There are other important considerations for which the June meeting provides an unusually good opportunity for presentation. Perhaps the following suggestions for an outline for the conference will be helpful.

Devotional Period

Innerst, "My Use of Life"

Looking Back Over the Year

A few persons, probably departmental superintendents, could profitably sum up the work of the year, pointing out both achievements and failures.

Making the Most of Summer Days

Members of the group could give brief presentations of ways in which summer months can be used for improving leadership ability, reading, relaxation, and spiritual enrichment. Personal experiences of ways in which summer days have been used for these things would be helpful.

This would also be an ideal time for presenting lists of helpful books which might be read during vacation days.

Final plans for sending delegates to summer training schools and camps should be reported at this meeting.

Editorial, "That Summer Slump"
Scotford, "Faith Moves Out of Doors"
"International Council Summer Schools and Camps"

Our School and Our Homes

Chalfant, "An Extra Table"
Johnson, "The Christian Home"

Looking Toward the Fall

Could any of the projects reported in the following articles bring new life to your work?

Schloerb, "We Sing Our Way through the Hymnal"
Simmons, "Missionary Education Comes to Life"
Tompkins, "Drama in the Rural Church"
Morse, "A Workers' Conference that Works"
Myers, "Cooperation among Country Churches"

Conferences for World Builders

A Report of the Regional Conferences of the United Youth Movement

By Roy A. Burkhart*

FROM the very beginning of the United Youth Movement, "Christian Youth Building a New World," it has been the purpose of those who worked on plans to enlist the creative thought of large numbers of young people and their leaders in developing the program. Beginning at the Christian Youth Council and going into camps and conferences last summer, thousands of young people gave thought to the various aspects of the program and their findings were a major source in blocking out the nine projects which form the basis of this united effort. But the Joint Committee and the Christian Youth Council of North America wished to extend this sharing of youth still further. Consequently, regional conferences were planned for important centers in January, February, and March. The time of major concentration was between March first to tenth. During that period twenty-four conferences were held.

Of course, while the thinking of young people and their leaders was enlisted on the different fields of the united youth program, a great deal of attention was given to informing them of the movement and of helping them discover projects they could undertake immediately. These conferences marked the first time many of these young people ever had a chance to face up to such important problems as war, liquor, unemployment, leisure time. New vistas of thought were opened to hundreds of young people and a new sense of the meaning of religion and the responsibility of a Christian was born in their hearts. These conferences also marked the first time the Christian forces in many of the cities ever joined in any project. The joining of these forces proved to be one of the most significant values resulting from these conferences.

Conferences were held in Seattle, Portland, Oakland, Los Angeles, Denver, Lincoln, Kansas City, St. Louis, Minneapolis, Huron, Des Moines, Chicago, Elgin, Springfield, Cincinnati, Louisville, Birmingham, Clarksburg, Washington, Richmond, Baltimore, Philadelphia, New York City, and Boston. Additional conferences will be held next fall.

Some interesting figures about the conferences are these: total attendance of youth, 9,152; adult leaders, 1,813; number of local churches represented, 2,017; total cost of conferences, $1,894.24. Cold figures such as these cannot, of course, give an adequate picture of what took place. But to reach 2,017 churches is, after all, no small accomplishment.

One of the most challenging facts about these conferences was that a number of national denominational leaders shared in the work, and instead of reaching only the young people of their own respective communions, their messages went to all Christian young people. This pooling of service to the field has great possibilities. It points the way to a long-felt need. For one national worker to go to a local center to work with his own people, when what he does would be equally helpful to others, is, to say the least, inefficient. One outcome of these conferences, therefore, should be a new strategy of cooperative field service.

These conferences revealed, also, an eagerness on the part of youth for action. Young people are weary of a religion that is little more than talk. They see the writing on the wall of the future. It is clear that for many of them the future can have but little meaning. Some of them believe a better world is possible. They do not object to suffering if it brings good results, at least to those who live after them. It is high time for the church to unite on a constructive program, giving young people a sense of fellowship in a forward-looking program of world building. We need in this country a youth movement in the church, headed toward the building of a new world. As young people become a part of it, their lives cannot help but take on new meaning. Conferences, camps, and the work in local churches then can become a part of this movement. The conferences just held proved that young people are hungry for a chance to join with other young people in the building of a new world. Thousands of other young people need to enter into the fellowship.

The Christian youth forces in a community must discover ways of working together. There and there alone lies hope of significant progress. But such community cooperation must be launched through a satisfactory experience, such as a youth conference, in which young people work together, worship together, and plan common activities together. They get the inspiration of a great fellowship and they come to see something of the power that they represent. They see that in union there is strength. We may well hope that within a few years regional youth conferences will be held within reach of all young people in the nation.

New Materials for Leaders of Youth

The United Youth Movement, "Christian Youth Building a New World," described in the preceding article, has been under way for over a year. It has created a great deal of interest throughout the country and has been enthusiastically received by young people and their leaders. Readers of the *Journal* will be glad to know that the following materials for use in this movement are now in print.

Forward Together, a descriptive leaflet
Our Share, a general pamphlet
"A Statement of Christian Conviction"
Poster
Group Action in Building a New World
General Guide to Youth Action
Youth Action in Personal Religious Living
Youth Action in Building a Warless World
Youth Action in Breaking Down Barriers (dealing with the problem of racial and religious prejudice)

These materials can be ordered from your denominational, state, or provincial headquarters, or from the International Council of Religious Education.

For prices and further information, see advertisement on the inside front cover of this issue of the *Journal*.

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* Pastor, First Community Church, Columbus, Ohio.

In Vogue Again

Maryland Returns to Mass Conventions

By Lillian E. McCormick*

MARYLAND once boasted of large county conventions. Centers felt proud to extend an invitation to meet with them the next year. Ladies' aid societies vied with each other in preparing elaborate meals.

About 1923, the character of the convention changed. We had become inoculated with the idea that a convention was a place to receive a liberal Sunday school education. We advertised the convention as being a session for Sunday school teachers and leaders only. The state council sent four departmental leaders into every county. We were afflicted with "conferenceitus."

The children's leader told folks how to screen the one-room church to make a children's corner. The young people's leader elaborated on the need of a recreational program under church leadership.

The state leadership was committed to the idea. But what happened in the swing from a popular, inspirational convention to a delegated convention? A loss of mass enthusiasm.

We shook our heads in distress when young people returned from our conferences and camps and reported that the plans for an educational piece of work, as presented by conference leaders, could not be carried out "back home" because the older folks said it was all foolishness, that the old Sunday school was good enough.

If it is true that the interest of most congregations rises only to the level of interest shown by the pastor in any kind of a project, is it not true that vision and interest on the part of a privileged few can with harmony and profit rise to the level of greatest efficiency only when the church constituency understands, approves, undergirds, and projects?

Our county groups have evaluated these two types of conventions. Here are their answers:

"Leaders can't put what they know into practice: first, because the program is too advanced for the average rural school; second, the Sunday school and church constituency is not with us in our attempts to take forward steps because they don't understand."

"Let's go back to the mass convention. We need fellowship and inspiration. Let's get each school to respond to a roll call by asking each school to appoint five delegates. And let's acknowledge that there is psychological value in having each delegate wear a badge of some kind. Send us one member of the state staff for counsel, and we will make up our own program."

What has been the result? By going back to the mass convention plan we have more than doubled the attendance of the past few years. We had learned that everybody's invitation is nobody's particular invitation, so we asked for the appointment of five delegates. Good or poor psychology, being appointed by the local church and wearing the delegate's ribbon badge after registering makes folks feel they "belong." In a recent county convention every school but one was represented, and people boasted that it was the best convention they ever held. We followed this policy in all conventions last year, and it worked! The convention presents inspiration and a vision of the total task to the mass who must intelligently and sympathetically uphold those who desire to lift the level of teaching.

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Then and Now

The Growth of the Denominational Boards

By Frank Langford*

"GROWTH" is the right word. Denominations were not planned and organized; they grew. Local congregations of like-minded people, pursuing some compelling ideal or following some dynamic leader, associated themselves with each other and became a denomination. In the course of the growth of the denomination various functions of its corporate life were entrusted to committees, which gradually became boards, rendering service in their particular field to the whole church.

So it has been with the boards of religious education. Sunday schools grew up within the local congregations, until there were almost as many Sunday schools as congregations. The pupils in these schools were the children of the church. The denominations—Anglican, Baptist, Methodist, Presbyterian, and others—interpenetrated each other geographically, just because they were spiritual entities. They were not marked off from each other by special boundary lines. Yet they were very real groups, each with certain large loyalties, certain religious feelings and attitudes, practices and experiences which served as a deep-built basis for the superstructure of ideas. Not to teach these things is to deaden religion and to take the heart element out of religion or religious education. Yet it was perfectly obvious that if these things of the inner life of the churches were to be taught, the church itself must teach them. Hence arose the necessity for denominational leadership of religious education, and so the boards grew up.

In most denominations, the board was at first little more than a committee, with voluntary leadership. Gradually, however, the denomination came to realize the magnitude and importance of the work entrusted to its board of religious education, and set apart a worker to give his whole time to its leadership. This secretary was in nearly every case a minister trained in college and seminary, and fortified by successful pastoral experience. A few years in the specialized task of board secretary were enough to prove to the denomination that such specialization was a good investment, resulting in an increase in the quantity of Sunday school work and an improvement in its quality. So the denomination sponsored the appointment of additional secretaries to the staff of the educational boards, and exercised increasingly effective supervision over the religious education agencies in the congregations which looked to it for leadership.

The boards of religious education in the various denominations in North America formed, in 1910, The Sunday School Council of Evangelical Denominations, with the object of advancing the Sunday school interests of the cooperating denominations by conferring together in matters of common interest, by giving expression to common views and decisions, and by cooperative action on matters concerning educational, missionary, and publishing activities. This Council had a great influence in stimulating and standardizing the work of denominational boards, and it paved the way for the merger of denominational and territorial agencies to make up the International Council of Religious Education.

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What Are the Facts?

A Study of the Trends in Regard to Incomes

As this number of the *International Journal* goes to our readers, the Congress of the United States will be discussing or will have recently passed important social legislation. This will deal with the proposed extension of the NRA and the benefits claimed for, or denied to, that legislation; it will be concerned with old-age insurance, unemployment insurance, the soldiers' bonus, and the regulation of railroads, utilities, and other types of industry. In the midst of these, the public will hear much about the "Share-the-Wealth" slogan of Huey Long, the two-hundred-dollars-a-month pension plan of Dr. Townsend, and other proposals. It must be kept in mind that millions of sincere people are looking toward some such scheme as the panacea for our social and economic ills and the bringer of a better day. Regardless of one's hypothesis as to the essential validity of such schemes, their plausibility to so many of our fellow citizens, as over against more carefully considered plans, such as those proposed by the government and others, is worthy of consideration.

What are the facts as to our present situation? Have recent governmental policies improved conditions? Or have they but accentuated certain evils, as some persons claim is the case? Will it be better to face fundamental reconstruction of our economic processes by drastic government action if necessary, or to face the outcomes of present trends with as little disturbance as possible? Will these outcomes include a continually increasing proportion of unemployment, a continually mounting public expenditure for "relief," and an accelerating stratification of society into extremes of wealth and of poverty? Will the mounting burden of taxation to support relief destroy even the security of the prosperous?

The foregoing questions are suggestive of a discussion outline which could be used fruitfully while such important social legislation is before Congress. The following facts will assist in keeping the discussion out of the realm of pure theory or blind prejudice.

Trends in Industrial Pay Rolls

Beginning with 1913 as the basis, the following table shows increase in "real" wages or purchasing power in American industry, other than agriculture, down to 1929.

Year	*Wages per hour*	*Cost of living*	*Real wages*
1913	100	100.0	100.0
1915	103	105.1	98.0
1917	128	142.4	89.9
1919	184	188.3	97.7
1921	218	177.3	123.0
1923	217	171.0	126.9
1925	226	175.7	128.6
1927	231	172.7	133.8
1929	233	170.8	136.4

A reliable estimate[1] states that, in 1929, the average per capita weekly earnings of workers in manufacturing industries was $27.36. By 1933, this had decreased to $17.60 or 35.7 per cent. By 1934, under the operation of codes and recovery trends the average was $19.12. This represented still a decrease of 30 per cent below 1929, although it was an increase of 8.6 per cent over 1933. Changes in cost of living, however, affected purchasing power so that in 1934 purchasing power of the average weekly earnings was only 3.7 per cent above 1933 and was still 12.8 per cent below purchasing power of the average earnings in 1929.

The following table indicates, for seven major classes of labor, percentage of decrease in weekly wages from 1929 to 1933, and the increase or decrease of actual purchasing power as determined by cost of living.

Classes of Labor	*Decrease in weekly wage 1929-1933*	*Increase or decrease in purchasing power in 1934 compared with 1929*
Anthracite mining	17.0	+ 9.5
Bituminous mining	42.8	− 9.7
Public utilities	8.4	+17.6
Class I railroads	17.7	+ 7.2*
Wholesale trade	13.5	+ 8.9
Retail trade	19.3	+ 4.2
Manufacturing	35.7	−12.8

*First 11 months only.

Thus, except in bituminous mining and manufacturing, *those who had work* earned more purchasing power in 1934 than in 1929. However, annual income, which is the real measure of purchasing power, did not hold up as well as weekly income due to part-time work and periods of unemployment.

In eighteen non-manufacturing industries all except banks, brokerage, and quarrying showed increases in December 1934 over December 1933 in employment ranging from 4 per cent to 13 per cent and in payrolls from 2.9 per cent to 18.1 per cent. In addition to these increases the PWA, FERA, and other relief projects employed 2,603,000 workers who received over $47,400,000.

Trends in Hours of Work

Codes numbering 517, covering over 22,000,000 employees, had the following effects on hours of work, trends in preceding years also being shown: Average maximum work week—1909, 57.3 hours; 1919, 51.2 hours; 1929 up to 1933, 55 hours. Under codes: 2,272,000 work less than 40 hours; 11,175,000 work 40 hours; 8,575,000 work over 40 hours per week. Allowing for many exceptions, the codes represent a radical decline in the length of the work-week and a consequent work-spreading and work-sharing. Unless accompanied by an equally radical increase in hourly wage, however, the result is a decreased income.

The Chances for Re-employment

There was unemployment in 1926, but using this as a basis at 100 the following table shows trends.

General Indexes of Employment and Pay Roll Total in Manufacturing Industries, 1923-1930
(Monthly Average, 1926—100)

Average for year	*Employment*	*Pay roll totals*
1923	108.8	104.3
1924	98.2	94.6
1925	99.2	97.7
1926	100.0	100.0
1927	96.4	96.5
1928	93.8	94.5
1929	97.5	100.4
1930	83.7	80.3

[1]Leo Wolman, "Wages and Hours under the Codes," National Bureau of Economic Research, *Bulletin* 54, March 15, 1935.

In the boom year of 1929, persons able and willing to work had full time employment as follows (1930 is also shown):

Year	*Per cent of time employed*	*Per cent of time unemployed*	*Total*
1929	92.1	7.9	100.0
1930	77.1	22.9	100.0

During the war, the voracious European market and our own war requirements brought industry to top speed. Markets were over-expanded because European producers were preoccupied. Then the draft withdrew from production all surplus labor and much more besides. Our industrial machine was under unprecedented demands with the promise of fabulous profits, and with a labor market depleted to about 60 per cent.

After the war, when the soldiers returned and the ranks of labor were again filled, the foreign markets continued for a time to take our surplus. But when European industry and agriculture again approached normal, there was no market for the products of our highly efficient machine. We fattened off one another for a time and then came the inevitable crash.

The automobile industry is well out of the depression. Idle investors' money has furnished considerable consuming power. How much has recovery in the automobile industry *fundamentally* helped to solve unemployment and distribute consuming power?

The NRA Planning and Research Division report on the automobile industry prepared under the direction of Leon Henderson "paints a dark picture of the industry's human relations and its treatment of its employees" according to the *New York Times*.

In 1929 the labor cost of an automobile door was $4. The labor cost now is 15 cents. In 1929 body framing cost $3. The present cost is 35 cents. Trimming the body cost $12 in 1929 and $4 today. Less than five years ago a manufacturer finished 100 eight-cylinder motor blocks on a given line with 250 men. Today the same line finishes 250 motor blocks with 20 per cent more operations using only 19 men.

"The fear of being idle," the report stated, "is the spectre which is haunting the automobile worker. . . ."

The report continues: "One of the psychological problems faced by the automobile worker today is the gamble that he knows he is facing as he goes to work each day. He sees the men waiting at the gate for an interview for employment. If he is feeling badly on that particular day and slows down in his gait, his straw boss or foreman tells him 'step on it; if you don't want the job there are thousands outside who do'; or 'Look out of the window and see the men waiting in line for your job.'"[2]

Profits and Wages

Recovery from the low point in the depression in 1932 was most rapid among those with large incomes. In fact, the number of income tax returns in the classes of incomes of $25,000 and under continued to show decrease in 1933.

Number of Individual Returns for 1932 and 1933 by Net Income Classes

Net income classes (thousand of dollars)	*1932*[3]	*1933*[4]
Under 1-5	3,420,995	3,339,602
5-10	237,273	219,735
10-25	77,045	74,626
25-50	17,658	18,168
50-100	5,644	5,927
100-150	962	1,085
150-300	589	693
300-500	136	139
500-1,000	80	84
1,000 and over	20	46
Total	3,760,402	3,660,105

[2] *Social Action*, March 1935, pp. 16-17. Boston, The Pilgrim Press.
[3] Filed to August 31, 1933.
[4] Filed to August 31, 1934.

However, all classes above that figure showed increase, and the higher the class the greater the relative increase.

Corporation earnings as indicated in income tax returns also showed substantial gain. The number of such returns showing net gain increased 32.9 per cent in 1933 over 1932. The net income reported increased 35.35 per cent and the deficits reported decreased 29.74 per cent.

In a study of 717 manufacturing industries to determine salary and wage changes in 1933 and 1934, the National Industrial Conference Board reports:

Executive salaries were increased an average of 15.6 per cent by 40.6 per cent of firms and decreased an average of 21.1 per cent by 24 per cent of firms. Other salaries were increased an average of 16.1 per cent by 62.9 per cent of the firms and decreased an average of 11 per cent by 20.8 per cent of firms. Wages were increased an average of 30 per cent by 87.7 per cent of firms while 15.1 per cent decreased wages an average of 11 per cent. It should be noted that wage increases do not mean the same change in earnings as salary increases because of the factor of reduction of hours, part-time work, and unemployment.

In the great majority of cases, increases were attributed to code requirements, desire to cooperate with the NRA, and to a policy of avoiding unrest.

Is Return to "Prosperity" Enough?

In 1929 at the moment when the American people had reached the highest level of living in their history, about 12 million families, or more than 42 per cent of the total in the nation, had incomes of less than $1,500 from all sources. This tragic fact is taken from a highly authoritative volume published by the Brookings Institute in Washington, entitled *America's Capacity to Consume* (pp. 55-56).

Maldistribution of Income

Depressions and the "business cycle" are due chiefly to maldistribution of income. The upward turn of the cycle is accompanied by a much more rapid increase in "investors' money" than in "consumers' wealth." The industrial machine is thus overexpanded, while consumer capacity remains underdeveloped. Markets become glutted, the machine can no longer operate to capacity at a profit, so it is slowed down. Consumer capacity is thus greatly reduced further and industrial paralysis ensues.

While maldistribution is due in part to vast inequalities in wage and salary scale, it consists chiefly in the disproportionate incomes from ownership of property as over against workers' remuneration. (See following table.)

Percentage Distribution of National Income[5]

Year	*Salaries and Wages*	*Dividends*	*Interest*	*Rents and Royalties*	*Profits*
1932	64.5%	5.3%	11.2%	3.8%	14.4%
1931	64.7	6.8	8.9	4.4	14.4
1930	64.4	7.7	7.7	4.6	14.8
1929	65.1	7.4	7.0	5.1	14.8

In other words, the mere ownership of property brings in one-third as much income as all the work done by labor and management combined. And the bulk of this property ownership income goes to a relatively small group. Those with incomes as high as $5,000 (in 1929, one out of 75 adults) received income as follows:[6]

Year	*Wages and Salaries*	*Dividends*	*Interest*	*Rents and Royalties*
1932	6.8%	58.4%	9.7%	8.6%
1931	8.3	59.9	13.7	11.1
1930	9.2	64.0	18.2	13.8
1929	10.0	71.2	22.9	15.8

By averages, out of every 75 adults, one receives two and one-half times as much in dividends as the other 74 combined.

[5] *National Income*, 1929-32, Senate Document No. 124, 73rd Congress, 2d Session, available from The Superintendent of Public Documents, Washington, D.C. 20c per copy. p. 14.
[6] *Ibid*, p. 40

Cooperation among Country Churches

By A. J. William Myers*

MANY people see in the almost spontaneous cooperation among groups of country churches in Connecticut, the promise of great things.

The first of these seems to have been the Tri-County Union, organized in the autumn of 1926, embracing the Congregational Churches in Westchester, Colchester, Marlboro, Hebron, Gileah, and, later, Columbia.

In 1931, the Six Church Union was formed. It includes East Hampton, Middle Haddam, Haddam Neck, East Haddam, Hadlyme, and Haddam.

The Four Church Union followed with Lebanon, Franklin, and Goshen Congregational Churches, and Lebanon Baptist.

The Six-Eight Church Conference included Abington, Brooklyn, Canterbury, Central Village, Scotland, Voluntown, Wauregan, and Westminster.

The various churches in and around Woodstock also had a successful cooperative program.

This is not given as a complete list, for the idea seems to be self-propagating.

The aim of these unions may be expressed as better country church life through more friendly cooperation. The fact that Congregational churches predominate is largely because all or most of the churches are Congregational. The plan is so simple that it is not easy for denominationalism to operate against it. If the minister is friendly and cooperative, the people respond readily.

The organization is the simplest. Two or more representatives from each cooperating church form the council, or whatever name may be chosen. In some cases, this committee carries all responsibility; in others, special committees are appointed; in one case, the minister of the entertaining church makes full arrangements for the union meetings in his church. The freewill offerings meet all expenses.

The programs vary greatly, but one feature is common: a meeting in each church in rotation once a month. For this (among other reasons), these unions usually include not more than six churches, each having, on this plan, at least two meetings a year.

In some cases, these meetings are regular Sunday evening church services with each local minister officiating in turn; or with guest preachers. In one case, it is a conference that is held monthly, the entertaining church providing dinner. There are two sessions: one before and one after dinner.

But other programs are much more varied. Here are some of the things considered in the Tri-County Union, as reported in the "Rural Life Bulletin" (mimeographed) of the Congregational Churches in Connecticut: preaching; social problems (war prevention, crime, Big Brother movement, et cetera); world friendship; stereopticon lectures; motion pictures; dramas and pageants ("The Prodigal Son," "The Rock," "Esther," et cetera); music (Coast Guard Band, massed choirs of the six churches, local men's chorus, et cetera); deputations; institutes (China, Negro); teacher training. In addition, there is an annual communion at Eastertime, and an annual social. Vacation church schools are also promoted.

This sort of cooperation enables ministers and other local leaders to employ their special talents to good advantage. In the Tri-County Union, for example, one minister directs the dramatics and another the choruses—to mention but two cases.

A good many of the values are apparent even from this brief and imperfect sketch. A crowded church, if but once a month, with massed choirs and vital speakers is no small contribution. The chorus work is reflected in better music in each church. Dramatics and music appeal to all, but perhaps especially to young people. Speakers who could never be secured by one of the churches acting alone are heard and great causes presented. People get accustomed to thinking in terms of the larger area, and friendly contacts are multiplied.

Of course, there are difficulties and weaknesses, but the plan has already brought good results and is probably capable of much further development. A group of the ministers met in the Hartford School of Religious Education in a voluntary seminar to study this work more carefully, and did good work. The rural sociology department of the State College at Storrs and the Anna M. R. Lauder Department of Public Health at Yale are willing to cooperate with the School in a serious study. But country ministers, while willing to give their time, cannot well afford the travel expenses. It is indeed unfortunate that the limited funds for this purpose cannot be provided.

Those who are participating in this interesting venture believe that it has limitless possibilities for effective work in rural communities. It is not thought of as a "movement," but as a practical solution to many church problems. If the idea should take root in any new place it should grow out of the needs and opportunities of that particular place. If the writer or any of the ministers in these cooperating churches can be of help in giving further information regarding the work which is being done in Connecticut, they will be glad to receive and answer inquiries.

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Bulletin for the Vacation Church School

Available Curriculum Materials for Vacation Church Schools is the title of International Council Bulletin No. 803, which contains a graded, annotated list of vacation school materials. It may be ordered from your denominational board, your state or provincial council, or the Department of Vacation and Weekday Church Schools of the International Council of Religious Education, 100 East Forty-Second Street, New York City. Price 10c.

Suggestions for Building Worship Programs

JULY AND AUGUST SUGGESTIONS FOR THE PRIMARY DEPARTMENT

By Esther Freivogel*

THEME FOR JULY: *Building the Kingdom through the Right Use of Vacation Hours*

To the Leader

It is vacation time. For the first week or two, children are delighted with their new freedom and they enjoy playing and doing those things for which they never had quite enough time when attending school. Some children never tire of this freedom; they continue to think of interesting and new things to do each day. Others will be heard to say, "What can we do, Mother, what *can* we do today? . . . But we already did that!" Is it not a part of our responsibility to help children to discover things that they can do which will help them to grow in body, mind, and Christian character? Through using their leisure time in wholesome ways, even primary children will be helping to build the Kingdom.

Outings with the family form a part of the experience of most primary children in the summer time. Have you ever been on such an outing when a child in the group was a perfect nuisance? He was always wanting something, unwilling to participate in the fun and activities, making himself and everyone else unhappy. Sometimes, of course, there is a physical basis for such irritability. Sometimes, however, the child has never thought of his happiness and the happiness of others as dependent upon his behavior. Perhaps, if we help our children to think through this problem and to have an experience in worship growing out of their thinking, their behavior may be affected and happy times with their families result.

Activities Which May Lead to Worship

1. Making of two cooperative posters, one telling of things that children can do to make vacation a happy time and the other telling of things that they have discovered during vacation. Large sheets of tagboard or heavy paper should be used. On the first may be pasted pictures of children playing games, constructing things, reading books, going on picnics, etc. On the second the children may print any discoveries they make while on their vacations or fasten things that they find: such as, shells, ferns, stones, arrow heads, etc.

2. Listening to stories that present problems close to the children's own experiences.

3. Talking about summer experiences and problems connected with them.

4. Playing a new game. You may not be able to do this because of the location of your room. If partitions are thin, such an activity will be disturbing to other groups. The playing of a cooperative game will lead to a discussion of what causes happy or unhappy group play. Out of this may grow worship which thanks God for happy summer days and asks him to help them to do their part in making their play with others happy.

5. Examining carefully the beautiful and interesting things of nature that summer has to offer.

July 7

THEME: *Building the Kingdom through Happy Times with One's Family*

AS THE CHILDREN ARRIVE: Activity 1 may be begun and continued throughout the month. If the words, "Things We Can Do to Make Vacation a Happy Time," are printed at the top of one large sheet of tagboard and the words, "Things We Have Discovered During Vacation," at the top of another, the interest of the children will be awakened and work may be begun under the guidance of the teachers. Encourage the children to remember the things they do during the week and to bring in anything of interest they discover on trips to the country, park, woods, beach, etc.

If you choose to use Proverbs 20:11a in your service of worship, you may find a boy or girl among the early arrivals who will be interested in reading it. Go over it with this child.

DEPARTMENT ASSEMBLY: Let the children share with those who have recently come the things that they have been doing. This will help to introduce in a natural way the theme for the month. Encourage the children to remember their interesting vacation experiences and to share them with the group. Perhaps they already have something to tell. Discover if they have been on any family outings. Let them tell what boys and girls can do to make these times happy ones. "How do boys and girls sometimes spoil them?" This may be followed by the telling of the story, "Herman's Birthday Trip," found in *Primary Worship Guide* by Jeanette Perkins (Pilgrim Press), or the one given below.

STORY: "The Picnic"

How happy George was! He and his friends had planned a picnic. They decided to take with them their little brothers and sisters. As you can well imagine, this made George's little brother, John, happy too.

But George first had to go to town on an errand for his mother. So eager was he to get down and back again that he roughly snatched the wagon from his little brother, pushing him down, and then dashed off. John picked himself up and went into the house weeping. His stocking was badly torn and his knee bruised and bleeding. While John's clothes were being changed and his wounds bathed and bandaged, mother and father talked over what ought to be done. They agreed that George should not be permitted to go to the picnic. When George returned and was told that he could not go to the picnic, he was nearly heartbroken. Great tears streamed down his face. How sorry he was that he had been so rough and unkind!

Suddenly John, with his knee all bandaged, appeared in the doorway. He wasn't glad that George was being punished. He stood there with a most pleading look on his face, then walked over to his mother and father. "Mother—Daddy," he said, "don't you think we had better give George one more chance? We'll all have so much more fun at the picnic if George is along."

George really did not need to be punished any more. He wouldn't think of hurting a little brother who said a thing like that! "Never again will I be rough or unkind to him," he said to himself as he put an arm lovingly around John's neck.

—Thought taken from *Children's Prayers* by a Mother, published by The Pilgrim Press.

"As we listen to some music, let us pretend that we're on an outing with our mothers, fathers, sisters, and brothers and try to see the loveliness of the out-of-doors that the music tells about."

Worship

MUSIC: "This Is My Father's World"[1] or any music telling of God's world, such as "Country Gardens."

SONG: "This Is My Father's World" or whichever song on the out-of-doors you learned last month.

LEADER:

God of the sunlight,
God of the starlight,
God of the flowers, the trees and the birds,
Help us to show thee
How much we love thee,
In everything that we say and we do.

SCRIPTURE: Proverbs 20:11a (Read by a primary child. See "As the Children Gather.")

SONG: "Home and School and Play"[2] (stanza 1), or "Father, We Thank Thee for the Night"[3] (stanza 2)

OFFERING: Use an offering song with which the children are familiar.

PRAYER:

God, our Father, we are glad for summer. We are glad for the happy times that we have with our mothers, fathers, brothers, and sisters. Help us to do our part to make our summer outings together happy ones. Amen.

July 14

THEME: *Building the Kingdom through Play with Other Children*

AS THE CHILDREN ARRIVE: They may make additions to the posters begun last week, help hang pictures of children at play, and perhaps participate in activity 4.

Print on the blackboard near the pictures that the children have hung: "Something to Think About"

1. Why is it good to play out of doors?
2. What must boys and girls do to make their playtime happy?

DEPARTMENT ASSEMBLY: This is the time for recognizing the return of absentees and birthday children. Perhaps those who have been absent were on summer trips and would like to tell of their experiences. This should lead to conversation about the posters and to the questions printed on the blackboard. Help them to discover the value to their health and growth of play out of doors. Help them also to discover how they must play if they are to grow as God's children should.

Worship

MUSIC: "Something Happy"[4]

LEADER: In the summer every morning does seem to say there's a happy time on the way.

SONG: "Something Happy"

LEADER: Someone once wrote:

I wish that children everywhere
Had big back yards and nice fresh air;
When I grow up I'm going to say,
"Come right out in my yard and play."
—SOURCE UNKNOWN.

We cannot help children everywhere to have a happy time playing out of doors, but we can help those with whom we play every day. Our song tells what we can do.

SONG: "Home and School and Play" (stanza 3)

SCRIPTURE: All of the children may repeat the verse that tells how children make themselves known. Proverbs 20:11a.

PRAYER:

Our Father, help us to be known as children who are thoughtful and kind in our play. In Jesus' name we pray. Amen.

July 21

THEME: *Building the Kingdom through the Reading of Good Books*

Continue to let those who come early work on the posters. Have on hand pictures of children reading or being read to. A picture of an older child reading to younger ones would be excellent. Print on the blackboard near the pictures: "Is this a good thing to do on your vacation? Why? Where can you get good books?"

Conversation prompted by these questions may be followed by the telling of the story given below. If your children do not have books of their own or a public library to which they may go, it would be

*St. Louis, Missouri.

well to set up a lending library at your church school.

STORY: "The Walking Book Club"

Herman and Junior had just come out of their house and sat down on the steps when Carl and his little sister, Betty Ann, came over from next door.

"What shall we do?" asked Carl.

"Oh, I don't know," answered Herman. "You know I'm almost tired of vacation already. There's nothing much to do."

"What's that?" said a squeaky little voice. "Nothing to do!"

All four children looked around at once, but, as far as they could see, there wasn't a person in sight.

"Here I am," said the squeaky voice. "I'm over among the jack-in-the-pulpits."

Sure enough! There stood a little man no bigger than Betty Ann's middle-sized doll. From the tip of his cap to the toe of his shoes he was dressed all in green. Unless you looked very closely, it was hard to tell him from the green things growing all around. The children named him at once "Mr. Jack." He did look and sound as if he were ready to preach a sermon.

"So there is nothing for you to do," said Mr. Jack.

"Nothing that's interesting," spoke up Herman. "We've done everything at least once."

"O come, come," said Mr. Jack, "I'm afraid that you children have not learned to use your eyes or your heads. What have you got them for, anyway, if you do not use them?"

The children hurriedly looked about them to discover something that they had been too blind to see or too dumb to think of. But they couldn't see or think of a thing. So Mr. Jack said, "Come with me. We'll go into Herman's and Junior's house first."

"Oh, but there's nothing in there!" exclaimed both boys at once.

"Perhaps not to you," said Mr. Jack, "but there may be something of interest to Carl and Betty Ann."

When they were once inside the screened porch, Mr. Jack jumped right through the window. The children, of course, had to go in through the door. When they reached the living room they wondered where their little man was. To their great surprise they saw him climbing over the book shelves and peering at the names of the books.

"Here's a good book," said Mr. Jack.

"Oh, but we've read that!" exclaimed Herman and Junior in one voice.

"Dear me," said the little man, "do you boys think only of yourselves? I was about to say that it tells the nicest Indian stories that you could ever imagine."

"Gee, I'd like that," exclaimed Carl. "We studied about the Indians at school."

"We'll be glad to let you borrow it, Carl," said Herman and Junior hurriedly. They wanted Mr. Jack to know that they really were not as selfish as he thought. "That's the way to talk," said Mr. Jack. "Betty Ann, just see this picture book," he continued.

"Oh, oh, oh," cried Betty Ann, "I didn't know that you had such a nice book, Junior!"

"You'll like that, Betty Ann," said Junior.

Mr. Jack showed the children book after book. Herman and Junior were as excited over their old book friends as Carl and Betty Ann.

"But come," said Mr. Jack, "we must go over to Carl's and Betty Ann's house. They have some forgotten things, too."

How fast the little man could go! His feet never touched the ground; he sailed along as if he were on a glider. The doors and windows were screened and Mr. Jack couldn't get in, so he glided to the top of the great wide chimney and dropped out of sight. When the children reached the living room, there he stood leaning against the andirons. Then he ran and jumped, swinging himself from one book shelf to another until he had found the very books he was looking for.

"Ha, ha," he laughed in his squeaky voice, "I bet you forgot you had this, Carl."

Carl grinned as he recognized his old book friend. "This is a good book, Herman," he said. "You'll like it, I know."

"And see what Betty Ann has here, Junior," squeaked Mr. Jack.

"Why, Betty Ann," exclaimed Junior, "I didn't know that girls liked this kind of a book."

" 'Oh, dear me!' " cried Mr. Jack. The children looked at him in surprise. " 'We have *nothing* to do. We wish we had something to do. We've done nothing but stand on these shelves for weeks. The children haven't even glanced our way.' I am sure that if your books could talk, that is what they would say," he added. "Why don't you make your books go walking instead of just standing still? Some of these could walk over to Herman's and Junior's house and some of theirs could walk over here. And perhaps some of your other friends have books that would like to go walking."

"A fine idea!" exclaimed Herman. "We could have a walking book club."

Mr. Jack had quietly slipped from the book shelves over to the andirons. "Just one more thing," he said. "Let no one belong to the walking book club who doesn't know how to treat books kindly or to return what he has borrowed."

Before the children realized what was happening Mr. Jack had gone up the chimney. They ran to the window just in time to see him disappear among the jack-in-the-pulpits.

"Mr. Jack's gone back to his pulpit," said Betty Ann.

"He's a pretty good preacher," said Herman. "Just see what he's done—he's started the *Walking Book Club*."

"And we'll never have to say again, 'We haven't anything to do,' " said Junior.

—E.F.

Following the story there may be conversation about that which the children can do.

Worship

MUSIC: "Enter into His Gates with Thanksgiving"[5]

LEADER: That music says the same thing that our Bible says:

Enter into his gates with thanksgiving.
And into his courts with praise.—*Psalm* 100:4a

On these lovely summer days we have much for which to give thanks.

(Let the children tell about that for which they are thankful.)

SONG: This should be a familiar song of thanks.

PRAYER: (Include in this the thoughts that the children expressed above. That which is given below should be used only as an illustration.)

For summer days when we may play out of doors;
We thank thee, God our Father.
For pleasant outings with our mothers, fathers, brothers, and sisters;
We thank thee, God our Father.
For chances to learn new things and to think beautiful thoughts through the reading of good books;
We thank thee, God our Father.
Help us to make our vacation days happy and good ones.
Amen.

OFFERING: We can show our thanks to God in another way—by bringing our gifts of money to help make our church beautiful and to help others to know how beautiful is God's world.

July 28

THEME: *Building the Kingdom through Seeking the Beautiful in God's World*

Have on hand some of the beautiful things in nature to be found in your community. Flowers, ferns, shells, beautiful stones, small turtles, snails, etc., are suitable. Let the children examine these. An inexpensive microscope will add to the children's interest and appreciation. Flowers and ferns may be pressed. Some of the other things may be fastened to the chart. In the assembly period the conversation may be about the wonderful things in nature the children have discovered. Associate with their experiences any short poems you have found that are appropriate. (See "Source Materials" for both this month and last.) For worship suggestions see the *Journal* for May, particularly the suggestions for June 2 and 9.

Source Materials

POEMS: (See also the last issue of the *Journal*.)

"Stars," "Water Noises," "Little Folks in the Grass," "Ellis Park," "The House with Nobody in It," in *Silver Pennies* by Blanche Jennings Thompson.

"The Swing," "Summer Sun," in *A Child's Garden of Verse* by Robert Louis Stevenson.

"The Church Out of Doors," in *Learning about Our Church* by Ellen E. Fraser.

THEME FOR AUGUST: *Building the Kingdom through Being Good Friends*

To the Leader

Primary children should be given the opportunity of being good friends in their department on Sunday morning. Chances for informal conversation, for working together, for sharing materials, and for showing courtesy toward classmates should be planned by the leader. If visitors enter the department, as they often do in the summer, encourage your boys and girls to help make them feel at home. Children learn by doing. Your services of worship may awaken in them a great desire to be friends. Opportunities for expressing this desire should be provided in the department.

Activities Which May Lead to Worship

1. Making up stories about pictures. Have on hand pictures of children being friends in their families. Magazine pictures showing children helping in the home, playing peacefully with brothers and sisters, sharing with members of the family, etc., are suitable.

When the children arrive they may see the following on the blackboard: Find a picture of a child who is being a friend to his family. Make up a story about it. How can you be a friend to your family?

2. Listening to a story about the friendship of David and Jonathan. I Samuel 16: 14-23; 18:1-9; 23:15-18.

3. Solving problems.

June and Margaret were friends. One day June was walking down the street with some girls who were dressed for a party. Margaret came around the corner wearing a dress that had belonged to her sister. "Look at that funny dress!" exclaimed the girls. What do you think June should do?

Eight-year-old Mary and six-year-old Helen were friends. Mary liked to play with the older girls, but they would not let Helen play with them. They said that she was too little. What do you think Mary should do?

4. Answering questions and solving problems. When the children arrive they may find the following on the blackboard:

How can you be a friend to a child that is lame?
How can you be a friend to a little child?
How can you be a friend to a child from another country?

Answer one of these questions by drawing a picture.

5. Learning a new song. Suitable ones are "God's Children Live in Many Lands"[1] and "Friends All Over the World."[2]

6. Looking at pictures and answering questions about neighbors. Have on hand pictures of children of other races and nations. When the children arrive they may find on the blackboard the following:

Who is your neighbor?
Look over the pictures of neighbors on the table.
How can you be friends to these neighbors?

August 4

THEME: *Building the Kingdom through Being Friends with One's Family*

AS THE CHILDREN ARRIVE: Activity 1 may stimulate their thinking and help to make them ready for this experience in worship.

Beauty helps in the creation of an atmosphere of worship. Hang a large picture of the boy Jesus with his parents in such a way that it will help to form a worship center.

DEPARTMENT ASSEMBLY: A bit of ritual often helps in awakening a spirit of worship. It mus be familiar to the children if they are to worship through it, but not so much a form that they will go through it mechanically. To comply with the one and avoid the other, it might be well to develop a brief ritual for this one month. Let the boys and girls decide for themselves which chant and which prayer response they will use. (See chants and prayer responses under "Source Materials.")

Those who came early may share with the later arrivals the pictures they have selected and the stories they have made up. This should lead to a natural introduction of the theme for this month and to the singing of any songs about friends that they know. Encourage them to discover ways in which they can be friends and those to whom they should be friends.

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[1], [3], [4], [5]*Primary Music and Worship*. Philadelphia, Presbyterian Board of Christian Education, 1930.

[1], [2], [3], [5]Elizabeth McE. Shields, *Worship and Conduct Songs*. Richmond, Va., Presbyterian Committee of Publication, 1929.

[2]*International Journal* for September, 1934.

[3], [4], [5]Clara Beers Blashfield, *Song Friends for Younger Children*. Rock Island, Ill., The Vaile Company, 1931.

[3]Edith Lovell Thomas, *A First Book in Hymns and Worship*. New York, The Abingdon Press.

[4]Danielson and Conant, *Song and Play for Children*. Boston, The Pilgrim Press, 1925.

"This morning we are thinking particularly of our families and ways in which we can be friends with them. Let us think about this as we listen to the music that Miss ——— is going to play."

Worship

MUSIC: "Enter into His Gates with Thanksgiving." (If the children choose as their chant the words that go with this music, they will soon be able to sing it instead of saying it.) For the source of this music, see the July worship suggestions.

CHANT: The one selected by the children. (They may stand for this and continue standing through the following song.)

SONG: This should be a familiar song of thanks. "Father, We Thank Thee for the Night"[3] (stanza 1) is suggested.

PRAYER BY LEADER AND RESPONSE BY CHILDREN:

For homes which tell of thy loving care;

Response chosen by children.

For mothers and fathers who love us and help to make home a happy place;

Response

For brothers and sisters with whom we play;

Response

For the chance that we have of being friends with the members of our families;

Response

LEADER: How can you be a friend to your family?

The responses of the children may lead to a song.

SONG: "Father, We Thank Thee for the Night" (stanza 2) or "Home and School and Play"[4] (stanza 1).

LEADER: We bring our offering, not only for our church, but for other people. Perhaps some of it will help others to learn how to be good friends in their homes.

OFFERING: Use an offering song that is familiar to the children.

August 11

THEME: *Building the Kingdom through Loyalty to Friends*

Activities 2 and 3 should stimulate the thinking of the children and help to bring about an experience in worship which is centered in this theme.

Use the ritual decided upon by your boys and girls last week. The responsive prayer should express thanks to God for friends and a desire to stand by them at all times. The songs, "Friends,"[5] "A Happy Day,"[6] "Home and School and Play" (stanza 3), are suitable. Proverbs 17:17 expresses that quality of loyalty which should be a part of every real friendship.

August 18

THEME: *Building the Kingdom by Being Friends with Those Who Are Different*

Activity 4 will be found helpful in preparing the children for this worship experience. Let your responsive prayer again thank God for friends and express a desire to be friends with those who are different. Reference may be made to Jesus and his commandment to us—John 15:12. The songs used in the last two sessions are suitable.

August 25

THEME: *Building the Kingdom through the Making of World Friends*

See activities 5 and 6 for suggestive helps on preparing the boys and girls for this worship experience.

The responsive prayer should express a desire to be good neighbors and friends with people, whatever their color or whatever their country. The song, "Friends," one of the songs included under activity 6, the story of the Good Samaritan, and the Scripture—"Thou shalt love thy neighbor as thyself" (Leviticus 19:18)—may be included in this service of worship. When the offering is taken, reference may be made to the fact that a part of it goes to friends living in other parts of the world.

Source Materials

CHANTS:

1. The Lord is in His holy temple, let all the earth keep silence before Him.
2. Enter into His gates with thanksgiving, and into His courts with praise.

PRAYER RESPONSES:

1. We praise thee, O God.
2. We thank thee, God our Father.
3. We give thanks unto thee, O God; we give thanks.

[1]Danielson and Conant, *Song and Play for Children.* Boston, The Pilgrim Press, 1925.
[2], [3], [5]*Primary Music and Worship.* Philadelphia, Presbyterian Board of Christian Education, 1930.
[3], [4], [5]Shields, *Worship and Conduct Songs.* Richmond, Va., Presbyterian Committee of Publication, 1929.
[4]*International Journal* for September 1934.
[5], [6]Freivogel, *Our Happy World.* Eden Publishing House, 1934.

JULY AND AUGUST SUGGESTIONS FOR THE JUNIOR DEPARTMENT

*By Una R. Smith**

THEME FOR JULY: *Building the Kingdom through the Right Use of Leisure Time*

Educators today are giving much thought to the proper use of leisure time. Special responsibility rests on those interested in the religious education of boys and girls to help them to learn to use their spare time in ways that broaden and enrich. For the past few years American people have entertained themselves largely by attending picture shows, going to see various forms of sports, and listening to the radio. While such forms of entertainment may have value, on the whole, they do not tend to expand personality. They are lacking in opportunity for individual activity and discovery. Educators are seeking to lead boys and girls into lines of leisure-time activities that will re-create personality on larger lines.

In the junior department, there is opportunity to guide children into lines of activity that will help them to grow in abundant living. This development will add much to their joy as children and will continue to add to their pleasure as they grow older. Since the public school is attacking the same problem, the particular duty of the church school worker is to lift the leisure-time activities to a religious level. This may be done by guiding children in learning more of God's plans, as they work and play together, and by helping them to share their good times with others.

The church school worker should also be on the lookout for children who are discouraged or timid. A little guidance may be of untold value to a child of this type. Sometimes a little help will awaken an interest in an activity that will greatly broaden and enrich the child's personality. For example, one junior teacher discovered a fourth grade child who was having difficulty with some carpentry work at public school. His grade was trying to make birdhouses, and the child had been unable to make any progress. To cover up his embarrassment, he had said that he was "tired of hearing about birds." The teacher remarked that he was very anxious to attract birds to his yard and invited the boy to help him build a birdhouse. The boy was given one of the birdhouses which he had helped to make to take home with him. For years he continued to study birds and to put out birdhouses and food shelves on his own lawn. His church school teacher had helped him to get started on an interesting and worth-while hobby. Furthermore, friendly interest of this kind helps the child to appreciate the spirit and meaning of such songs as "This Is My Father's World" and "How Strong and Sweet My Father's Care."

Since the leisure-time interests of different groups may vary widely and opportunities for suitable activities will differ according to the locality, it is almost impossible to outline plans for worship that may be followed by departments throughout the country. Another difficulty in suggesting worship services centering about leisure time is that of getting material that will enrich the meaning of the children's experiences and guide them along wholesome lines. The plans outlined in this article are, of course, only suggestive. They may be enlarged and enriched by asking the children to contribute suitable poems and songs which they have learned in the public school.

In some places the leaders will discover that the interests of their group demand entirely different plans. Perhaps it may seem best to substitute, for the central thoughts about which the services in this article are made, such subjects as: "Caring for Pets," "Learning about God through Music," "Learning about God through Pictures," "Learning about God through Studying the World Around Us."

In one junior department, a conversation about caring for pets led one of the fourth grade children to write the following story which she shared with the department on the next Sunday:

> Once there was a litle girl who had a dog. She loved her dog very much. One day the dog was hurt. It was on a winter day. The little girl and her friends wrapped the dog up and took him to a dog hospital. Soon his leg got all right; but the little girl did not have any money to pay the dog's hospital bill and she did not know what to do. A boy, who also loved the dog, said, "Let us build a stand and sell lunches and make money to pay the bill." All of the children were eager to undertake this plan. They sold lunches until they had made six dollars. The doctor said the dog's bill was four dollars and a half, so the children paid the hospital bill and bought their pet a collar. They had the dog's name, "Spot," put on the collar.

After several children had expressed appreciation for the story, the leader repeated:

> He prayeth well who loveth well
> Both man and bird and beast.
> He prayeth best who loveth best
> All things both great and small;
> For the dear God who loveth us,
> He made and loveth all.
>
> —COLERIDGE.

One of the children read from the Bible: "O Lord, thou preservest man and beast" (Psalm 36:6c), and then the group sang, "How Strong and Sweet My Father's Care."

If there are children who are especially interested in music, they may meet with the junior superintendent and plan a program that will help the other members of the department to understand how God speaks to his children through music. Perhaps a part of this service may be a visit to the church auditorium to hear the church organist play and interpret one or more of the selections which she plays at the Sunday morning church service.

Many other suggestions will grow out of conversation about ways of using spare time.

*Little Rock, Arkansas. Author of *The Junior Department of the Church School*, Cokesbury Press.

July 7

THEME: *Hobbies*

CONVERSATION: Let children tell of hobbies they have, and try to lift the conversation to the religious level. For example, if some children are making a collection of pressed flowers, let them show some of their choice specimens and tell any interesting facts they have learned in collecting flowers. The leader may then suggest singing "All Things Bright and Beautiful." Perhaps another child is interested in leaves or tree study. Let him tell of his experience in learning about trees. Then the leader may suggest a poem or tell a story[1] that will lead the group to wonder at God's plan for growing trees. A report on a rock collection may suggest singing "This Is My Father's World." A child who is interested in butterflies may tell about the stages through which butterflies and moths pass. After this report the leader may repeat:

Oh, Lord, how manifold are thy works!
In wisdom hast thou made them all:
The earth is full of thy riches.—Psalm 104:24

Very probably a number of children will be making stamp collections. They may tell interesting facts they have learned about the countries from which the stamps came. Effort should be made to guide the children to discover interesting customs and points which suggest that the people of other lands are like us in many ways. If the children are inclined to laugh at some strange custom, they may be asked if they do not think the people in that country laugh at many things we do.

SONG: "We Are Children of One Father"

BIBLE READING: Psalm 100

PRAYER:

Dear God, we want to learn more about the interesting things in the world around us. We are glad that the study of stamps and interesting things from other countries makes us understand better the people of other lands. May we always remember that we are children of one Father. Amen.

SONG: "In Christ There Is No East or West" or "Father, Lead Me Day by Day"

July 14

THEME: *Friendly Play*

A good preparation for this service would be an international party at which games of different lands are played. Each class might take a certain country and learn one or two games played by the children there, and then teach them to the other children. If it is not possible to have a weekday session for these games, it may be possible, through cooperation with the playground supervisor, to have the children taught some games of other lands on the playground.

Another way of preparing for this worship service is to have the different classes dramatize Bible stories which they have particularly enjoyed. Ordinarily dramatization is of most value if the boys and girls decide upon the scenes, choose the persons who are to represent the different characters, and plan what they are to say. If a vacation school is in progress, some group may wish to make its own costumes and may even give a Bible play for the whole department.

SONG: "This Is My Father's World"

CONVERSATION: "How Our Play Reminds Us That We Are in Our Father's World." The children may tell of opportunities for friendly consideration and sharing that arise in play. If someone mentions showing courtesy to strangers, lead the children to recall the Bible verse, "Forget not to show love unto stranger" (Hebrews 13:2a). If they mention taking friends to visit some favorite place or suggest sharing toys and materials, they may be helped to remember the Golden Rule, "Whatsoever ye would that men should do unto you, even so do ye unto them" (Matthew 7:12).

The children may be led to talk of friendly interests they have developed in children of other lands through play. Then they may recall Bible verses that help them to be friendly to others: such as, "That which maketh a man to be desired is his kindness" (Proverbs 19:22), and "Let each one of us please his neighbor" (Romans 15:2a).

SONG: "Friends of All" or "In Christ There Is No East or West"

PRAYER:

God, our Father: We are glad to think that boys and girls all over the world may talk to thee and call thee, "Father." We like to learn of the games and pleasures of children of other lands. We ask thy help that we may be more understanding and thoughtful to children of other races who live in our land. We thank thee that children everywhere like to play. May we be the kind of playmates others will enjoy. Amen.

SONG: "I Would Be True"

July 21

THEME: *Building the Kingdom by Reading*

For this day, special effort should be made to secure some interesting children's books for the reading table. In one junior department the children decided to bring ten cents each and to ask the superintendent to use the money in buying two or three books to start a children's library. To these were added books contributed by adult friends. In a short while, a number of worth-while children's books were owned by the department. Sometimes it is possible to get a few books from the public library to be used on the reading table on Sunday morning.

SONG: "Dare to Be Brave"

CONVERSATION: "How Boys and Girls Learn to Be Brave and True." As the children tell of things that help boys and girls to do the right even when it is hard, someone will probably mention a story or refer to a character in some book. Encourage the children to tell of books that they have found especially worth while and interesting.

TALK *(by children's librarian or a public school teacher)*: "Worth-while Books for Boys and Girls"

DISCUSSION: If it seems wise, the children may be given an opportunity to ask the speaker questions about books. Then perhaps the leader may raise the question of children who do not have opportunity to read interesting books. In this way the children may be led to plan some way of getting an interesting book for a mission school, or they may wish to make a contribution toward buying a book in Braille for a school for the blind.

SONG: "Friends, Friends, Friends"

LEADER: The books we enjoy bring us so many beautiful thoughts. Let us read a verse from the Bible that describes the kind of thinking to which good books lead us.

BIBLE READING: Philippian 4:8

PRAYER:

Dear God, our Father, we are glad that we have so many lovely books to enjoy. Help us to think of some way to share with others some of the joy we get from reading. May the books we read help us to think those things that are true and lovely, for in this way we feel we shall grow to be the kind of boys and girls thou wouldst have as thy children. Amen.

SONG: "I Would Be True"

July 28

THEME: *Making Things for Others*

On the exhibit table have some broken toys, hymnbooks in need of repair, and some blocks of the type used by the children in the nursery department. On the bulletin board may be pictures showing window boxes and other articles which the children may make. Some book, such as *Things to Make* by Fisher, may be on the reading table.

CONVERSATION: We have been talking this month of books, collections, and other hobbies we have enjoyed. I am certain some of you enjoy making things that are useful. What are some of the things you have enjoyed making? (Let the children tell of constructive activities which they have particularly enjoyed. The leader may then call attention to some group which would be happy to have some gifts which the boys and girls may make. Those interested in carpentry may plan to make blocks for the nursery department or a window box for their home or for another department. Others may agree to sandpaper the blocks or paint the flower boxes. Those interested in gardening may assume responsibility for filling the flower boxes. Petunias grow easily from cuttings which some of the children may agree to bring from their homes. These activities may be carried out at special meetings during the week, or each child may agree to do his part of the task at home.

(If the church hymnbooks are in need of repair, some of the children may undertake the work of mending them.)

PRAYER BY LEADER:

Dear God, our Father, we have been planning some work to do. Help us to do it well. May we bring joy to those for whom we are making gifts and may we work together as thy children. Amen.

SONG: "Dare to Be Brave"

BIBLE READING:

"My father worketh even until now and I work."—John 5:17.

"As we have opportunity, let us work that which is good toward all men."—Gal. 6:10a

SONG: "Father, Hear the Prayer We Offer" or "Father, Lead Me Day by Day"

THEME FOR AUGUST: *Building the Kingdom through Friendliness*

August 4

INTRODUCTORY CONVERSATION: Let the children report on new leisure-time interests. If gifts are being made for some person or group, guide the children in thinking how they may discover the kind of gifts that will be suitable. In this connection, they may recall the Golden Rule. If so, they may talk of the value of this rule in helping people to know how to treat others.

LEADER: Religious people in nearly all countries have some rule for living that is similar to our "Golden Rule," and boys and girls all around the world are helped by this teaching. There is a verse in the Bible that means very much the same. It is, "Thou shalt love thy neighbor as thyself." As you are thinking of opportunities you may have to follow these laws, I am going to tell you of some Spanish children who showed that they were really trying to treat others as they would like to be treated.

STORY: "Loving a Neighbor"[2]—A true story by Sadie Mai Wilson.

Mrs. Welburn was proud of her Sunday school class. She thought no other children in Cuba could be finer than her boys and girls. Maria and Pedro were two of the brightest and happiest of all her pupils. One Sunday they were absent, so she decided to make them a visit.

She found their home in a crowded section of the city. Up high steps she made her way and down a long hall to the very back room. She knocked at the door, and when it was opened she was welcomed by a cry of delight from Maria. Never had anyone received

[1] A story that would be particularly appropriate is "The Tinker's Willow" from *Uncle Zeb and His Friends* by E. W. Frentz.

[2] From *The Elementary Magazine*. Used by permission of the Methodist Book Concern.

such a welcome! Children came from every corner of the room, it seemed!

Mother Sancho stepped forward smiling as she invited her in. There were only two chairs, and Mrs. Welburn was honored with one of them while Maria, Pedro, Mother, and the other children sat or leaned on one of the beds. There were five brothers and sisters besides Maria and Pedro. Mrs. Welburn wondered where they all slept.

"Yes, we are all well," said Mother Sancho when asked about the family. "The children could not go to Sunday school last Sunday because they did not have shoes, but we will try to fix them up so they will not have to miss next Sunday. They like to go and I want them to go. Every Sunday they tell me what they learn."

"What did you talk about last Sunday, Senora?" asked Pedro.

Before Mrs. Welburn could answer, an old man entered the room. He walked with a halting step but he went over to the table, took a plate of food which Mother Sancho had probably left there for him, and then went outside to eat.

"Does your father live with you?" asked the teacher. The children looked at mother, smiled, and shook their heads.

"No," answered Mother Sancho, "he is not my father. My husband found him one night on a bench in the park. It was raining and he was so pitiful that Mr. Sancho brought him home with him. We fixed a chair by the door and he sleeps there for he has found no other place."

"Do you feed him, too?" asked Mrs. Welburn.

"Well, Senora," said the mother, "we do not have very much, for my husband does not always have work, but we can always find something for him. He is very grateful."

"Poor old man," said Maria, "he is all alone in the world. We are glad to help him a little, aren't we?" and all the brothers and sisters nodded their heads emphatically.

"But, Senora, you have not told us about last Sunday," insisted Pedro. "What did you talk about when we were away?"

"You have already learned it, Pedro," said Mrs. Welburn.

"Why, nobody told us a word," declared Maria. Mrs. Welburn smiled. "Our Bible verse last Sunday was, 'Thou shalt love thy neighbor as thyself.' I am sure Jesus was talking about the kind of love shown by Father Sancho and Mother Sancho and Pedro and Maria and their brothers and sisters who shared their food and shelter with a lonely old man."

PRAYER:

God, our Father, help us as we try to think of ways of being good neighbors and real friends. Amen.

SONG: "Hear Us, Our Father"

LEADER: Let us read some of the teachings of Jesus about being friendly.

"Ye are my friends, if ye do the things which I command you."—John 15:14

"A new commandment I give unto you, that ye love one another. By this shall all men know that ye are my disciples, if ye have love one to another."—John 13:34, 35

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment. And a second like unto it is this, Thou shalt love thy neighbor as thyself."—Matthew 22:37, 39

SONG: "Friends of Jesus Must Be Kind"

August 11

THEME: *Being Friendly to Strangers*

PRAYER:

We ask you, loving Father,[3]
To bless us at worship today,
To teach us more of your love,
To help us play happily,
To keep us kind and loving to others;
And help all children everywhere
To learn more about you, and to love
and serve you.
For Jesus' sake. Amen.

SONG: "Friends of Jesus Must Be Kind"

CONVERSATION: The leader may guide the conversation about times when it is difficult to remember to be kind and thoughtful. She should have thought the situation over in advance and should be prepared to help the children think of new children on the playground, or children who are timid. Then the boys and girls may be asked to imagine themselves in the place of a new child, or one who is timid or unpopular. Then they may plan definite ways of being a friend to someone who needs a friend.

SONG: "Friends of All" or "I Would Be True"

LEADER: Let us read from the Bible some verses that may help us as we try to be good friends.

BIBLE READING:

"Whatsoever ye would that men should do to you, even so do ye unto them." Matthew 7:12

"Forget not to show love unto strangers." Hebrews 13:2

"Thou shalt do that which is right and good." Deuteronomy 6:18a

"By this shall all men know that ye are my disciples, if ye have love one to another." John 13:35

"Have we not all one Father?" Malachi 2:10

PRAYER:

Our Father, we like to think that we live in thy world and may show ourselves thy children, even in our play. We have read in the Bible that Jesus said that his disciples would be known by the fact that they showed love for each other. Help us to be high-minded and generous friends. May we not forget to share our good times with any who may be strangers or without friends. Amen.

SONG: "Father Lead Me Day by Day"

August 18

THEME: *Being Friendly to People of Other Races or Nations*

SONG: "This Is My Father's World"

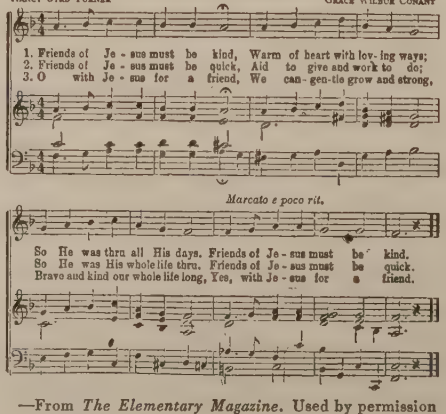
CONVERSATION: The children may be encouraged to tell of things that remind them that they live in God's world. They will probably mention good gifts which they see about them in the out-of-doors, and someone may tell of acts of kindness that remind them that we live in a world in which people may share in God's work. The leader may then guide the children in thinking of opportunities they have to help make the world friendly. The boys and girls should be led to think of children of other races in the community and plan ways of being friendly to them. Perhaps the leader may know that there are children from another country who will enter the public school in the fall. If so, she may lead the children to think of ways of being thoughtful and courteous to them.

In one junior department, the junior superintendent discovered that a child from Czecho-Slovakia would enter public school in the fall and that she would also be glad to come to church school. The following Sunday there were some pictures of people from Czecho-Slovakia, in native costume, on the bulletin board. Many children had questions to ask about the way the people of this country dressed. The leader said that she knew a child who had just moved to their town from Czecho-Slovakia. She suggested that this child might be invited to come to their church school, but that she would probably be very timid. The children, at once, became interested in thinking of ways of making this stranger feel at home when she came to visit them. Then they talked of difficulties she would have in public school and planned how they might help her become accustomed to her new surroundings.

In a discussion of this kind, the leader should be prepared to help the children think of interesting customs of people in the land from which their new friends came. Perhaps the children may know some interesting game that is enjoyed by the children in that country. Or they may plan to ask the children from another land to teach them some games played in their homeland. The leader may remind the boys and girls that children in every country enjoy playing.

FRIENDS OF JESUS

NANCY BYRD TURNER — GRACE WILBUR CONANT


1. Friends of Je - sus must be kind, Warm of heart with lov-ing ways;
2. Friends of Je - sus must be quick, Aid to give and work to do;
3. O with Je - sus for a friend, We can - gen-ial grow and strong,
Marcato e poco rit.
So He was thru all His days. Friends of Je - sus must be kind.
So He was His whole life thru. Friends of Je - sus must be quick.
Brave and kind our whole life long, Yes, with Je - sus for a friend.

—From *The Elementary Magazine*. Used by permission of the Methodist Book Concern.

POEM: "A Beautiful Plan"[4]

If all the boys and all the girls
From all the distant lands
Could choose a day and meet and play,
We'd just join hands,

And scamper here and scamper there,
And laugh and run—and then,
Some other day not far away,
We'd meet and play again.

—NANCY BYRD TURNER

SONG: "Friends of Jesus Must Be Kind" or "In Christ There Is No East or West"

BIBLE READING:

"That which maketh a man to be desired is his kindness."—Proverbs 19:22

"Have we not all one Father?"—Malachi 2:10

PRAYER:

Dear Father, we thank thee for friends and for the happy times we have with our friends. We have planned today to make some new friends. May we make them the kind of friends they long to have.

"Help us to do the things we should,
To be to others kind and good.
In all we do, in work or play,
To grow more loving every day." Amen.

SONG: "Father, Lead Me Day by Day" or "I Would Be True"

August 25

THEME: *Showing Friendliness to New Members of the Department*

With promotion day about a month away, it will be a good idea for the children to begin to think of how they will make the new children promoted from the primary department feel at home when they come to the junior department. One junior group gave a party for the third grade children the last of August. At this party the junior boys and girls made special effort to learn the names of their primary friends. In another church school the fourth grade visited the primary department and learned some of the songs the primary children liked. Later these songs were included in a worship service planned by a committee of juniors, for the first Sunday after promotion day.

The junior children should plan very carefully how to make the new pupils feel at home. Perhaps they may secure a list of the children who are coming to the junior department. If this is done, each child may select a certain new pupil for whom he will be particularly responsible on his arrival. A group of the boys and girls who have just been promoted to the fifth grade may be prepared to show the new pupils their new books, or help them find the Bible passages to be used in worship on the first Sunday of the new church school year. A committee may be chosen to make the room attractive with flowers and leaves.

SONG: "I Would Be True" or "Dare to Be Brave"

CONVERSATION: Consider ways of making our new friends feel at home.

BIBLE READING:

"Ye are my friends if ye do the things which I command you."—John 15:13

"This is my commandment, that ye have love one to another, even as I have loved you."—John 15:12

SONG: "Friends of Jesus Must Be Kind"

PRAYER:

Loving Father, we are glad that we are soon to have a chance to make some new friends. Help us as we try to plan ways of making them feel at home in our department. We want to share our best with them. Amen.

SONG: "Father, Lead Me Day by Day"

[3]John Oxenham, from *First Prayers for Children*, page 32. New York, Fleming H. Revell Co. Used by permission.

[4]From *The Elementary Teacher*. Used by permission of Whitmore and Smith and of the author.

JULY AND AUGUST SUGGESTIONS FOR THE INTERMEDIATE DEPARTMENT

*By Rowena Ferguson**

THEME FOR JULY: *Building the Kingdom of God through a Wise Use of Leisure*

As leaders in Christian education we understand that talking about the enriching of leisure-time pursuits will not do all that is necessary to help the unaggressive and unimaginative boy or girl out of the movie-detective-story rut. The function of the worship experience is to stimulate thinking, point up religious values, and strengthen resolution in this area. The church should do more than that by helping young people get a start on fruitful leisure-time enterprises. Denominational boards will be able to furnish guidance for leaders who wish to follow through such experiences.

It is suggested that one group of boys and girls, perhaps the department recreation committee if there is one, be responsible with the adult counselor for planning the worship programs for this month.

July 7

THEME: *Having a Good Time*

AIM: To guide the thinking of the group to a Christian interpretation of a good time.

QUIET MUSIC

LEADER:

What do we do when we have nothing to do? How may we use our free time to the best advantage? How may we lead more interesting lives? These subjects are important because in our free time, when we have a choice of things to do, we are most ourselves. We form habits of behaving and thinking which may become permanent. This free time is a precious possession because we ourselves control it. We have a chance to make our lives fuller, richer, freer; or to let them stagnate, becoming more dull, more boring, crustier. For the next several Sundays we shall be thinking of these matters.

HYMN: "When Morning Gilds the Sky"

TALKS: "I Have a Good Time When . . . "

(Several boys and girls, preferably from the group planning the programs, should give short talks presenting their own ideas. Each one might take up one point if they conferred in advance as to what each should say. The following items might prove suggestive.)

I have a good time when I am with people. I like to share my good times. Doing things together is more fun than doing them alone. Often that means that I can help someone else have a better time. It isn't much fun to keep all one's joy to one's self.

I have a good time when I am learning something new. It isn't much fun to do the same old things all the time. New games, new books, new things to make, new places to go, all appeal to me because I can feel myself grow.

I have a good time when I am doing things that make me feel pleasant a long time afterward. That sort of thing is more fun than something which is easy to forget because it was trivial, or something which is a little embarrassing to remember, or something which made me sick or nervous or uncomfortable afterward. I like books which are nice to think about afterward; I like games that get more interesting because there's more and more to learn; I like hikes to places that form a picture in my mind to enjoy afterward; I have a good time when I am with people who grow more and not less interesting the more I talk or play with them.

HYMN: "Lord of Health"

A LITANY OF JOY:

Leader: Let us praise God in gladness for all great and simple joys; for the touch of ecstasy which good times give to life.

In Unison: We praise and glorify thee, our Father.

Leader: For wonder at hidden mysteries we cannot yet understand; for the delight of discovery of new things, new people, new experiences;

In Unison: We praise and glorify thee, our Father.

Leader: For laughter and gaiety of heart; for "the Lord's merry men" whose mirth makes the fabric of life to shine;

In Unison: We praise and glorify thee, our Father.

Leader: For all those through whose work we have joy; for all those who make possible our good times;

In Unison: We praise and glorify thee, our Father; we rejoice and are exceeding glad.

HYMN: "For the Beauty of the Earth"

PRAYER:

Our Father, in choosing our good times we would remember that we are thy children, and not defile our divine heritage with cheap and unworthy and stupid activities. We would take heed also of the words of thy apostle Paul who said:

IN UNISON:

Finally, brothers, keep in mind whatever is true, whatever is worthy, whatever is just, whatever is pure, whatever is attractive, whatever is high-toned—all excellence all merit.—(Moffatt Translation, Philippians 4:8)

July 14

THEME: *Finding New Trails in My Leisure*

AIM: To give an intimation of fields of leisure-time interest open to the intermediate boy and girl.

It will be readily seen that this sort of program will be more sharply pointed up if an exhibit of leisure-time interests is arranged. The boys and girls themselves may have hobbies to display, or the community at large may furnish them. The following items may be suggestive of the kind of thing which may be obtained: wood or soap carving; blue prints or spatter prints; camera craft; book binding; needlework; puppetry; carpentry or cabinet making; dish gardens; scrapbooks; collections of various kinds—stamps, shells, coins, woods, dolls, bird nests. These should be real free-time interests of the boys and girls, rather than what are known as "extra curricular" activities in school. Also judgment should be used in making selections for the exhibit. For instance, a collection should display some intellectual grasp of the subject, not just an experience of acquisitiveness; also the objects should be worth collecting—bottle tops would hardly be in that class.

OPENING SENTENCE:

My God, I thank thee who hast made
The earth so bright,
So full of splendor and of joy.
Beauty and light;
So many glorious things are here,
Noble and right.

—ADELAIDE ANNE PROCTOR

LEADER:

An intermediate class in a southern church was discussing the things in life that gave them the most concern. They decided on two problems, the first of which was how to have "more and better recreation." The National Recreation Association reports that recreational activities of all kinds have been greatly stimulated in the past few years; that there were noted forty per cent more requests for advice and suggestions on recreational methods and activities in 1934 than in the year preceding. Those who know tell us that our civilization is going to provide an increasing amount of free time for everybody. Not only are people everywhere interested in recreational pursuits, but the time is coming when they will have more and more time for them. This means that all of us must learn together how to use this free time so that we shall be growing persons and not vegetating cabbages.

HYMN: "God Who Touchest Earth with Beauty"

PERIOD OF DIRECTED CONVERSATION: This should be guided by the counselor and should seek to lift up the major free-time interests already in the lives of the group. It might be initiated by some such remark as: "Let's list the things we like best to do." The various items should be drawn out concisely and quickly, and should furnish a point of departure for the suggestions of wider areas of interest which follow in the program.

HYMN: "Strong of Body, High of Spirit"

LEADER:

Those who study personality tell us that everyone has within him powers of many kinds which he has never used and which he does not know about. Each of us could be much finer persons because of these powers that God has given us. God will help us discover these powers and release them.

There is the *power of curiosity.* What interesting new trails it will lead us into! Curiosity about the out-of-doors, for instance, will introduce us to camera craft, game fishing, painting in water color or pastel. It will lead us into the paths the naturalist or the junior ranger takes, with notebook to record discoveries and a knapsack for the collection of specimens. Thus may a Scout hut, an unused barn, or the attic of our home contain a museum of the out-of-doors.

READING:

The angler's craft has delighted many people. Here are some lines of verse which a young girl wrote while on a fishing trip:

SONG OF THE SINGING REEL

The reel spins,
The line sings,
My fly is a flash of color;
A jerk of the line,
A twist of the reel,
A rush through the foaming water!

A gleam of light
On dusky scales!
The bass strikes high and hard.
The rod whips back,
The line pulls taut,
For the beauty my heart desired.

I play him fast,
My heart exults
In joy of the fight once more!
Another pool,
Another cast—
The song of the reel starts o'er.

—MARGARET SIMONSON, from *The High Road.* Used with permission.

HYMN: "God of the Earth, the Sky, the Sea"

LEADER:

There is also the power of gay and generous play. There are two things which often keep this play spirit locked up inside of us. One is making play a business, as has happened with football. There the important thing is not play, but gate receipts or school reputation. Another is "spectatoritis," the desire always to be entertained by the play of someone else who frequently is paid to do it, rather than to play ourselves.

All sorts of game trails are opened up for us by the *power of play.* The folk games of other nations, for instance, are not only rollicking fun, but they lift us into kinship with many peoples. We become a part of the long generations who have enjoyed these games on village green and playing field. The power of play carries us beyond the spirit of fighting to win and making a spectacle into the carefree spirit of self-forgetful joy.

The third power waiting to be released in us is *creativeness.* What else can give us the joy of "the thing I made myself"? The power of creativeness will kindle our imagination until it guides our fingers into fashioning something beautiful and true. Some people using wood, sharp tools, and sandpaper have made of whittling a high art. Others use thread and loom, weaving rugs and coverlets. Still others make pictures of wood and linoleum blocks. Others have followed the trail of writing, and a neighborhood or church newspaper has resulted. Living near the water has led the creativeness of some people to build boats, while being near some Indian mounds led another group into amateur archeology.

To look around our community for its distinctive features will often stir our creativity into action, leading down new trails into finer selfhood.

READING: "On Opening a New Book"

What happy countries take the sun
And lure us to explore
Beyond the lettered coverings
That opens like a door?

What brave companions wait our eyes?
What laughter and what tears
Will bow us like a wind that blows
From other, wilder years?
So slight a toll the pilgrim pays.
Unchanged from age to age,
His hungry eagerness to reap
The rich, ungarnered page!

—FRANCES W. STOAKLEY, from *The Torchbearer.* Used with permission.

LEADER:

Perhaps nothing is as much like a person as a book. It will be a chief instrument in releasing the *power of companionship.* Books, pictures, music, as well as people, are companions to share our lives. Their wide cultivation will bring many additional joys into our free time. These are all trails to be explored as we learn how to use our leisure interestingly.

HYMN: "My God, I Thank Thee Who Hast Made"

July 21

THEME: *Keep on Growing*

AIM: To explore the idea that living creatively is living close to God.

QUIET MUSIC

OPENING SENTENCE: Genesis 1:1-2

HYMN: Worship the Lord in the Beauty of Holiness *(verse 1)*

LEADER:

We often think of God as Creator—a working, originating person whose insight and wisdom lie back of and beyond the universe we know and that we yet do not know.

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First Spokesman:

God of the Open Spaces

God is at the anvil, beating out the sun:
Where the molten metal spills,
At his forge among the hills,
He has hammered out the glory of a day that's done.
God is at the anvil, welding golden bars:
In the scarlet streaming flame,
He is fashioning a frame
For the shimm'ring silver beauty of the evening stars.

—Lew Sarett, from *The American Student Hymnal*, published by D. Appleton, Century Co.

Second Spokesman:

Then the green grass sprouted,
And the little red flowers blossomed,
The pine tree pointed his finger to the sky,
And the oak spread out his arms,
The lakes cuddled down in the hollows of the ground,
And the rivers ran down to the sea;
And God smiled again,
And the rainbow appeared,
And curled itself around his shoulder.

—James Weldon Johnson, from *God's Trombones*, published by the Viking Press.

Leader:

Because God made man in his own image, man is a creator, too. We thought last Sunday of how man's power of creativeness had led him to fashion things which are beautiful and true—a poem, a garden, a song, a boat. When we learn the skill of working with various tools, when we use our imaginations to call up beautiful images, when we fashion them from clay, or wood, or words, or cloth, or soil, we become closer to God—we keep on growing.

Unison Reading:

Great Master, touch us with thy skillful hands;
Let not the music that is in us die:
Great Sculptor, hew and polish us,
Nor let, hidden and lost, thy form within us lie.
—Horatius Bonar.

Hymn: "Sanctus" (from "The Holy City." It will be found in most hymnals.)

July 28

Theme: *My Town and My Good Time*

Aim: To lift up in the consciousness of the boys and girls the religious implications of community recreation.

The heart of this worship experience should be directed conversation around such questions as: What recreation facilities does our town provide for its citizens? Swimming pools? Movies? Pool rooms? Park and playgrounds? Concerts? Museums and libraries? Gymnasiums? Professional baseball? Craft studio (or other agencies where crafts may be learned)? How many of these are operated primarily for profit and how many primarily for the benefit of persons? How many of these are restricted to certain groups? What groups in the community have little access to its recreational facilities? Negroes? Jews? The foreign born? Industrial workers?

The worship service is not the place to plan a program of action. Therefore, this period should be limited to making the group conscious of whatever facts there are. The following materials will bring to the forefront of thinking the Christian concern for the situation. They should be so arranged for participation by the boys and girls as to emphasize whatever salient facts have emerged from the conversation.

Hymns: "When Wilt Thou Save the People?"
"Where Cross the Crowded Ways of Life,"
"O Brother Man, Fold to Thy Heart Thy Brother," "God of Our Fathers Whose Almighty Hand."

Warden Lawes of Sing Sing says that if there were more playgrounds there would be fewer criminals; and an educator suggests the following:

If it were possible there should be in every block, particularly where people are crowded with several families to a house, a place for tiny children to play without having to cross any traffic. There should be a place where boys and girls in the teens with their group games would have plenty of space for their baseball, without any interference of older people at play or the danger of collision with such older people. If this ground should be a mile away, it cuts down considerably its availability. Should we say that such a playground should be within a quarter of a mile of every person of these ages? There should be a place, too, for adults, a place where they can play their group games, where they can be out in the sunshine, where they can refresh themselves with the healing sunlight and the power of nature, places with trees and grass and birds and flowers. It should be within walking distance.

It is hardly the job of the church to operate playgrounds, but the church can give its people the concern for physical welfare and for equal opportunity for every person. Is it not interesting that many of our playgrounds made by private enterprise cater only to wealthy people who have the largest yards at home? Nearly every golf course or country club, for example, includes in its membership a large proportion of people who have large estates? Yet who needs a playground most?

Scripture: Acts 2:44-47. (With the comment that in the early church there was no exclusiveness, but all shared alike what was to be had.) I Corinthians 9:24-27. (With the comment to the effect that athletics was a vital part of the life of ancient Greece and Rome when Christianity was young. Paul evidently knew a lot about the games of his day.)

Prayer:

Our Father, we seek more abundant life for ourselves by releasing all the powers of growth with which thou has endowed us. In planning our good times, we would use all the resources of joy which thy world provides. But, our Father, we are conscious that for many of thy children such growth is not possible because their hours of work are too long, because they have not a chance to enjoy thy world beyond the dirty, noisy, city street, because they are denied community resources on account of race or lack of money. It is for them that we would also plan, that together *all* thy children may seek the abundant life.

Theme for August: *Building the Kingdom of God through Friendship*

August 4

Theme: *What Is a Friend?*

Aim: To explore Christian standards of friendship

To the Leader: It is thought to use the friendships of Jesus as guidance for our own friendships. Have one of the young persons read the 11th and 12th chapters of the Gospel of John, and in his own words reconstruct as a unit the story of Jesus and the Bethany family—Mary, Martha, and Lazarus. He should ask himself, What are the important things in Jesus' relationships with this family? He visited in their home, felt free to come and go, when needed in time of sickness he interrupted his public ministry to be with them. Each of the four in his own way was serving the others. There was no restraint, no hurt feelings; but freedom and giving. Let it be pointed out that these qualities are the basis of friendship. A friend is more concerned with loving than being loved; a friend is not demanding, expecting constant attention; a friend is not always concerned with his own interests, but shares the enthusiasms of others.

Let another member of the department read the story of Zacchaeus (Luke 19:1-9) as an example of another kind of friendship, and then tell in his own words the important parts of the story. For instance, Zacchaeus was a person who needed a friend; Jesus used his own initiative in making friends with him. We may be friends not only with those who seek us out, but we may make our own advances especially with those who seem more shy or backward than ourselves. Also friendships need not drift. We may choose the persons with whom we are to be friends on the basis of need. Did Jesus need the friendship and hospitality of the family in Bethany? Did they need his friendship? People who need us, and people whom we need are potential friends.

The counselor might speak of Jesus' friendship with Judas, which is one of the unexplained things in his life. It seems to point to the fact that we need not limit our friendships to those people of whom we approve. Congeniality in a few areas may make for read friendships, although friends may disapprove or disagree in other areas. This relationship of Jesus might also seem to say that we should not seek all friendships with people who are like ourselves, but should seek a variety of friendships among people who are different.

If it seems wise, the counselor might also mention degrees of intimacy in friendship. A friend need not always be one to whom we may "unburden our souls." There may be the joy of shared experiences (hikes, sports, reading, school, clubs, and so forth) without the sharing of confidences. A certain restraint about private affairs is one of the bulwarks of friendship. On the other hand, there will be a few people whose personality so "clicks" with our own that we may exchange confidences with them. In that case one of the responsibilities of friendship is keeping such confidences inviolate. Extreme care in this respect is another of the bulwarks of friendship.

Appropriate hymns for this program are: "Tell Me the Stories of Jesus," "Love Thyself Last," "Comrades Known in Marches Many"

Gibran's *The Prophet* contains a poetic expression of some of the ideas expressed above.

August 11

Theme: *My Older Friends*

Aim: To open up fruitful avenues of contact with the adult world.

Hymn: "Bring, O Morn, Thy Music," or "When Morning Gilds the Sky"

Leader's Introduction:

Last Sunday we thought of the possibilities of variety in friendship. Today we wish to consider how that variety may include older people. We have spoken of need being the basis of friendship. It would seem sometimes as if, as young persons, we have need of the steadying hand of older people who have gone along the road before us. They may have the comfort, the wisdom, the vision which we are just learning to achieve. An older friend may answer our need—not just any adult, but one whom we might choose as having some of the qualities which we hope to have. Here is a poem written by a young person to an adult who had helped her through a difficult time. She compares this friend to a peaceful, cool, shady woodland which restores the hot, dusty, tired traveler.

Reading: "To a New Friend Having Wisdom"

Heedless with haste and weariness, I ran
From the hot dustiness of youth's first wars,
Into the quiet woodland that is you.
My broken shout has echoed mockingly
Against the furry sound of forest things,
The laugh of water rippling over leaves,
The symphony of shadow-silenced winds.
My eyes, tear-smarting from the dazzling glare
Of spears, sun-tipped and scarlet at the point,
Grow dim with dust in your pine-scented shade,
And in the velvet moss that is your place,
I fling a weary girl that went to war.
Forget that I am young and wild and proud.
Remember only that I need you so!
And heal me with your wisdom; hush my heart
Into your quietness for love of you,
That going forth to sing wars forever
It may be with your blessing light upon me,
It may be with your wisdom in my heart!
—From *The Epworth Highroad*

Leader:

Many times adults need friendship with us. They need our understanding. Frequently conflict arises because youth is intolerant of or indifferent to the point of view of older people. Life may become pleasanter when we try to see things their way. There is a little book of poems called *Teachers Are People*. As two selections are read from it, may we think of friendship with our teachers.

Reading:

"Once Bob Carter said I had nice hair;
'Chuck' Weill wondered how anyone could know so much;
Many pupils have brought me flowers,
Also boxes of candy;
But what pleased me most
Was when Mike exclaimed:
'Gee, Miss Brown, you're not a bit like a teacher,
You're so human'."
—Virginia Church

Leader:

And the friends of our parents? Mothers' friends who come to the missionary circle meetings; father's friends with whom he plays golf; grandmother's older friends who come to call—are they to be shut out of our lives because they seem to have little in common with us? One of the responsibilities of friendship is to have respect and sympathy for our friends' friends. Sometimes these older people may seem tiresome to us when they remark on how much we've grown or ask what seem to us to be stupid questions. However, to remember that

sometimes we may seem that way to them will help us to be patient and courteous and not dishonor the friendships of our parents.

IN UNISON:

O Eternal, for the people of the world whose hearts quicken to our hearts; for the joy and deep friendships which color our lives with richness; for the height and depth of the personality of Jesus which gives all friendship meaning; we thank thee, remembering the words of Jesus to those who would follow him:

LEADER: John 15:9-14

HYMN: "I would Be True"

August 18

THEME: *My Younger Friends*

AIM: To help intermediates see childhood in its true light—not as unimportant or embarrassing or otherwise annoying—and to understand how friends among children make for personality growth on the Christian level.

OPENING SENTENCES: Mark 10:13-16

HYMNS: "How Strong and Sweet My Father's Care," "O Son of Man, Our Hero," "We Would See Jesus," "O Master Workman of the Race."

Perhaps the best way to stimulate thinking around this idea is to ask a public or church school teacher of the primary grades to talk to the group on "Being Friends with Children." The person should be selected for her understanding of childhood and her ability to talk with intermediates on their level. Her remarks might point out some of the interests of childhood, how big boys and girls seem to children, why they are irritating sometimes to big brothers and sisters, what kind of experiences intermediates may share with them, why it is fun to do things with children.

The leader might introduce the following children's poems with the comment that they will tell us something about children. The one, "Friday Night," for instance, tells us some things that children like to do. Would it be fun to play with them sometime? In another one, a boy is talking about his dog. Does it tell us how he would like his human friends to be? All children have vivid imaginations and they all like the out-of-doors. Does the poem "April Morning" suggest to us older boys and girls how we might enjoy the out-of-doors with our younger friends?

FRIDAY NIGHT

"Friday night's the nicest time!
Books are put away;
Mother lets us sit up late—
That's the time for play.
Sometimes Bob and Mary come,
Tom and Ruth and Clare,
From the house across the street,
Sometimes we go there.

"If my magic lantern's up,
We can have a show—
Play charades or Blindman's Buff—
Nicest thing I know!
If I were the President,
Setting all things right,
I would make it, all the time,
Just like Friday night."

—FLOURNOY STEVENS, from *Boys and Girls*. Used with permission.

TIM

"What I like best about Tim
Is the way he pays attention.
Whenever I talk to him
He'll *always* listen;
He sorta cocks his head,
And his eyes kinda glisten;
He doesn't forget and look away
And —'wonder if it really will rain today.'

"When I'm telling about the very last inning
And our side won, he's not beginning
To think of excuses to get away;
He's *int'r'sted!* Why he'd stay
For hours, if I'd just talk to him;
That's *one* of the reasons I like Tim.
Then he's awf'lly good at running races

"And he *can* play ball; he always chases
The grounders and brings them in.
And he's *always* got the merriest grin,
And *never* gets tired and wants to quit,
Till it's almost dark and the street light's lit
And you have to go in and wash your hands;
But the *best* thing about old Tim
Is the way he understands; he'll listen
And his brown eyes glisten,
Whenever I talk to him."

—RICHARD S. BATTLE, from *Boys and Girls*. Used with permission.

APRIL MORNING

"The west wind tapped on my window-sill
Early this morning when the house was still;
He said: 'There's bloodroot on the fairy hill,
You'd best come out to see!'

"A bird called softly from a tree near by,
'I've a new nest down where the brook flows by!'
And his wings were blue as the April sky.
So I got up to see.

"Then the round gold sun climbed up the sky;
So the bluebird, the wind and the sun, and I
Went down to the hill where the brook flows by,
We all went down to see."

—THEO B. DUNN, from *Boys and Girls*. Used with permission.

August 25

THEME: *My Friends around the World*

AIM: To extend the appreciation of the boys and girls to friends of other lands.

This worship experience should take advantage of whatever contacts the boys and girls have had with young people of other lands. Perhaps some members of the group have foreign correspondents, or they may have personal friends who have come from other countries, or they may have studied some other land in the public school recently, or they may have read stories of foreign peoples (care should be taken in this respect because not all stories present foreign lands in a friendly spirit). The program should certainly include whatever contributions individual boys and girls may make.

In addition, the counselor may read or tell a story which will promote friendly understanding of young persons in other lands. Doubtless your denominational church school story papers have contained such stories from time to time, and excellent ones are contained in such collections as *Cease Firing* by Winifred Hurlbut.

This program should build upon whatever experiences the group has had during the past year with people of other countries. The leader should recall friendly contacts and interesting times together. Other programs in this area should be brought to mind, and the group's reaction re-vivified.

HYMNS: "Far Round the World," "In Christ There Is No East or West," "These Things Shall Be—A Loftier Race," "God the Omnipotent"

READING:

The use of a reading choir has been suggested earlier in this year's worship material. This occasion offers another opportunity for the effective participation of such a choir. The choir may be divided into two groups and the following sentences read as indicated:

Leader: The literature of every country speaks of friendship. Whenever and wherever people have lived, the human heart has touched a response in other human hearts, and friendship has flowered. From days long past, in the Sanskrit language now lost in antiquity, an ancient people speaks:

First Group:

'Tis hard to find in life
A friend, a bow, a wife,
Strong, supple to endure,
In stock and sinew pure,
In time of danger sure.

False friends are common. Yes, but where
True nature links a friendly pair,
The blessing is as rich as rare.

No long experience alloys
True friendship's sweet and supple joys;
No evil men can steal the treasure;
'Tis death, death only, set's a measure.

—From *The Panchatantra*, translated by ARTHUR W. RYDER

Leader: From another ancient people who have contributed much beauty to the world—the Greeks—comes a literature which contains many stories of high friendship and this basic principle of human relations:

Second Group: If you would be well spoken of, learn to speak well of others.

Leader: Japan, who today needs the understanding friendship of other nations, speaks of those people, the dispossessed, who also need friendship:

First Group: Through winter's first cold snow
See the poor shivering rag-man go,
Yet he, too, is a son of man.

Leader: Another way of being friends comes from Russia:

Second Group: He who hurts another, harms himself,
He who would help another, helps himself:
Where love is, there God is also.

Leader: China is a land of ancient wisdom. Her philosophers were reflecting about life when our ancestors were still savages. A Chinese writer says:

First Group: I will not be grieved that other men do not know me,
I will be grieved that I do not know other men.

Leader: Here is the thought of international friendships put by the Hebrew prophet Micah:

Second Group: Many nations shall come and say:
Come, let us go up to the mountain of the Lord,
And to the house of the God of Jacob.
He will teach us his ways and we will walk in his paths.
They shall beat their swords into ploughshares and their spears into pruning-hooks.

First Group: Nation shall not lift up sword against nation,
Neither shall they learn war any more.
But they shall sit every man under his vine and under his fig tree,
And none shall make them afraid, for the mouth of the Lord hath spoken it.

All In Unison: Our Father, help us to discover ways of knowing thy children everywhere. We would share our best with them and build bridges of friendship across national boundaries. Amen.

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JULY AND AUGUST SUGGESTIONS FOR SENIOR AND YOUNG PEOPLE'S DEPARTMENTS

*By Nancy Longenecker**

THEME FOR JULY AND AUGUST: *Building the Kingdom through the Wise Use of Leisure, and through Friendships*

To the Leader

Usually the months of July and August strike a low level in church and church school attendance. Much needs to be done to keep the interest of the group. Nothing is more likely to attain this than weekly meetings of a council or of a worship service committee chosen from the department of young people. Choose representatives from every class and include the officers, then meet to discuss the services for the month. This should really take place in June, in order that the worship services may have adequate preparation for July. This may become a real experience, never to be forgotten, when a group of young people, who otherwise may feel that summer is dull, become eager to put across a really excellent service during these uncertain months.

"Leisure" and "Friendship" are topics of general interest to every group. Choose a convenient time and an attractive place to meet, and there will be satisfying results in building the programs. If the materials offered in the following programs are not suited to the needs of the group, choose that which has more meaning for them, and let them participate in the organization of the program and in the participation at the Sunday morning service. We are not just choosing material, but are trying to create a mood and prepare for a worship experience for those who come into the group.

July 7 and July 14

THEMES: *Thinking High Thoughts and Reading Biography*

PRELUDES: "Meditation," Friml
"Londonderry Air," Hymn tune

CALL TO WORSHIP:

"The Lord is in his holy temple
Let all the earth keep silence before him."

"Once to every man and nation
Comes the moment to decide,
In the strife of truth with falsehood,
For the good or evil side;
Some great cause, God's new Messiah,
Offering each the bloom or blight,
And the choice goes by forever
'Twixt that darkness and that light."

HYMNS: "I Would Be True"
"Lord, for Tomorrow and Its Needs"
"Rise Up, O Men of God"
"God, Send Us Men"
"Just As I Am, Thine Own to Be"

PRAYERS:

"Seeing we spend our days as a tale that is told, let us haste to speak that which is within us, lest we be called away before the story is begun. If there is anything Thou hast meant us to do in life, O spare us till we have accomplished it. If there is any kindness we can show, may we not neglect or defer it, seeing that we pass this way but once. Amen."
—W. E. ORCHARD, from *The Temple: A Book of Prayers*

"I bind this day to me forever
By power of faith, Christ's Incarnation;
His baptism in Jordan River;
His death on cross for my salvation;
His bursting from the spiced tomb;
His riding up the heavenly way;
His coming at the day of doom:
I bind unto myself today.

"Christ be with me, Christ within me
Christ behind me, Christ before me,
Christ beside me, Christ to win me,
Christ to comfort and restore me,
Christ beneath me, Christ before me,
Christ in quiet, Christ in danger,
Christ in hearts of all that love me,
Christ in mouth of friend and stranger."
—Prayer of Saint Patrick.

SCRIPTURE *(used in choric reading):*

The wicked through pride of his countenance will not seek after God. God is not in his thoughts.

Search me, O God, and know my heart; try me and know my thoughts.

The thoughts of the righteous are right but the counsels of the wicked are deceit. The thought of foolishness is sin.

Let the wicked forsake his way and the unrighteous man his thought, and let him return unto thy God and He will have mercy upon him, and to our God for He will abundantly pardon.

For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord.

As a man thinketh in his heart so is he.

Keep thy heart with all diligence for out of it are the issues of life.

Finally brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, if there be any praise, think on these things.

COLLECT:

Almighty God, unto whom all hearts are opened, all desires known, and from whom no secrets are hid, cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may more perfectly love thee, and more worthily magnify thy Holy Name. Through Jesus Christ, our Lord. Amen.

COMMITMENT:

Lord of us all, give us courage to stand for the right though we be alone, knowing that thou art our Strength and our Guide. Amen.

READINGS FROM GREAT BIOGRAPHY:

"The experiences of *Toyohiko Kagawa* furnish a superb illustration of the triumph of the human spirit over handicaps and adversities. At the age of forty-two he has written some forty books on economics, socialism, science, religion, fiction, and poetry, one of which went through one hundred eighty editions. Kawaga's prodigious output has been accomplished in spite of terrible physical handicaps. One of his close friends said to us: 'There is not a sound organ in his body.' He has tuberculosis; he is blind in one eye and the sight of the other is being destroyed by trachoma, contracted from a beggar with whom he shared his mat; his heart, kidneys, nose, and throat are all affected. His devotion to the poor is unexcelled. For fourteen years he lived in the slums of Kobe in a single room, six by nine feet square. Many a time he has given his only coat to someone in need."

"*John Wesley* was on the road for more than forty years, during which time he traveled a quarter of a million miles, preached more than forty thousand sermons, crossed the Irish Channel fifty times, and wrote more than two hundred books. Such is the bare, bleak, statistical record of the most active and crowded life ever lived by mortal man. Until the curtain fell, Wesley retained almost unimpaired his vigor of mind and body. He lived in an age of moral corruption and spiritual destitution throughout the British Isles. The upper classes for the most part were unblushingly immoral and the impoverished masses were brutalized."

"*Dr. Booker T. Washington* was born a slave and his early life was spent 'in the midst of the most miserable, desolate, and discouraging surroundings.' There was no wooden floor in their cabin, and the children slept in a bundle of rags on the dirt floor. Years later he opened his first school in a dilapidated shanty. For decades he encountered bitter opposition, not only from white people, but from his own race."

"Nineteen centuries ago *a Galilean carpenter*, in an obscure providence of the Roman Empire of blood and iron and gold, hurled into a warring world a message of Good News. He proclaimed a new social order which he called the Kingdom of God on earth. With bold, concrete, practical idealism he interpreted life as ultimately personal and spiritual. Life to him was not a sordid scramble for wealth and power. It gained repose because it unmovably centered in a single principle—love. Love meant the full sharing of life, in limitless self-giving and self-sacrifice, for the building of a new social order which was at once 'the commonweal of God' and a brotherhood of cooperant goodwill. And this new humanity, this practical ideal of a social order which was at the same time a Kingdom of God and a democracy of free men, was gloriously possible. It was worth living and dying for."
—Adapted from *Living Creatively* by Kirby Page. Published by Farrar & Rinehart, New York.

July 21

THEME: *True Recreation*

PRELUDE: Hymn tune, "Art Thou Weary, Art Thou Languid?" (Tune: Stephanos)

UNISON READING: Twenty-third Psalm

HYMNS: "For the Beauty of the Earth"
"O Life That Maketh All Things New"

PRAYERS *(by students):*

Themes of petition: To know what is real and what is false; to understand ourselves; to believe that God really desires us to have an abundant life.

TALK: Those who have attended camps may tell of their recreation; evaluate types of recreation within your own community; discuss how recreation may be made helpful and enjoyable.

July 28

THEME: *Seeking New Experiences*

PRELUDE: "Melody in F," Rubenstein

CALL TO WORSHIP:

Quiet moment

Lord, we thank thee that life holds for us great moments of expectancy, great moments of achievement, and great hours of adventure. Lead us into new paths that reach higher and farther into the unknown. May we know thy constant presence as a cloud by day and a pillar of fire by night. Keep us conscious of the wonders of thy undiscovered universe. Steady our steps as we press forward to higher attainment for thy honor and glory.

HYMNS: "Light of the World, We Hail Thee"
"God Who Touchest Earth with Beauty"
"For the Beauty of the Earth"
"When Morning Gilds the Sky"

SCRIPTURE: Acts 9:1-16

The Scripture just read tells of one of the high points in the Book of the Acts of the Apostles. This is the conversion of Saul of Tarsus, who turned from the most severe persecution of the Christians to the preaching of the flaming gospel of his new-found religion. Notice how the Lord said, "He is a chosen vessel unto me to bear my name before the Gentiles and kings and the children of Israel." Then the following lines are significant: "For I will show him how great things he must suffer for my name's sake." Suppose Paul had "backed down" when he knew that he had to suffer greatly, even though he would have a most adventurous life. Would our Christian religion have ever come into being if he had failed to accept this challenge?

One of the great desires of every youth is to have new experiences and to broaden his horizons. He feels the need of knowing more about his community, his nation, the great world of knowledge and, most of all, he wants to know more about himself and God. The great desire to know new worlds is common among normal young people. Sometimes boys run away from home because they feel too bound and limited and cannot control this great desire to find out what the world is like. Of course running away from home is not always a wise thing to do.

One does not always need to go far to find the wonders of the world. There are the great adventures in botany, in geology, in astronomy, in bird life, in music, and in art that one may discover within his own neighborhood. Make friends with someone who knows these worlds and, if this is impossible, find books that will lead you into these undiscovered paths. No one has ever become a leader or an authority in any field without much trouble and conflict. Perhaps the greatest conflict for most of us is the conflict of inertia within ourselves which causes us to hesitate to choose whether to go onward or remain where we are. Too many folks are ready to sit down halfway up the mountain and eat lunch rather than to make the added effort to climb higher and see the view of wider and grander beauty.

Anyone who has given himself to the great adventure of Christian living never suffers from monotony of life. He may stand before Gentiles, kings, and the children of Israel, but he must be fearless in facing new situations and testing the things that are new. There are often areas of life that seem flat and uninteresting, but sooner or later we come to the step that takes us higher. "Seek and ye shall find, knock and it shall be opened unto you" mean more than we can ever dream in this Christian adventure. "Acknowledge Him in all thy ways and He shall direct thy paths." For God gave us not a spirit of fear but of love and of power and of strong mind."

Try thanking God for every new idea, every new sense of beauty, every new worth-while experience, and test how many more ideas, greater beauties, and more thrilling experiences come as a result. This means that "a good life" is to be desired. It will be different; it will often demand self-denial and suffering; it will require energy and an adventurous spirit, but ultimately life will grow into a satisfying adventure.

Will you join the pioneers, the blazers of trails, the seekers for truth and beauty and righteousness under the banner of Christianity? Think on these things.

QUESTIONS TO BE DISCUSSED:

1. What did Paul have in his life after his conversion that he did not have before?

2. Are we likely to keep our religion for a Sunday experience and not have it function during the weekdays?

3. Paul's work was being a tent-maker. All his leisure time he devoted to the

*New York City.

preading of the Gospel of Christ. Does our eisure occupation determine our character?

4. What adventures do we seek? Are they worth while? Will you sacrifice for those esires? Is it only wishful thinking?

HYMN: "Are Ye Able, Said the Master"

August 4

THEME: *Qualities of Friendship*

PRELUDE: "O Love That Wilt Not Let Me Go" (Tune: St. Margaret)

OPENING SENTENCES:

"Fellowship is a living intercourse between personalities."

"The sustained will to live the life of fellowship, despite any coldness or crankiness that tends to chill or break spiritual unity, is the foundation of the church's life and is bound in the long run to achieve the end desired."

HYMNS: "I've Found a Friend"
"Jesus, Thou Divine Companion"
"What a Friend We Have in Jesus"
"O Love That Wilt Not Let Me Go"
"Fling Out the Banner"

LEADER: Interest surrounds the qualities of friendship because young people are especially concerned with that which makes true friends. Such qualities as truthfulness, unselfishness, sincerity, forgiveness, stability, understanding, and kindness come into the thought of one who thinks of another as a friend. Someone has said, "My friend is one who knows all about me and continues to love me." Do our friendships stand tests upon all these qualities? Are we ready to offer in our friendships what we demand in others who say they are friends to us? Examples of real friendship in history and in Bible times help us to know what enters into an experience of friendship. Jonathan and David; Ruth and Naomi; Paul and Silas; Paul and Barnabas offer illustrations of friendships. (Have students tell of these friendships and of outstanding friendships in everyday life. Discuss the problems which the students find are of greatest importance to them as they enter into friendships with each other.)

PRAYERS: Leader prays upon the theme of the qualities of friendship and the ideal which Christ came to bring us in his relationships with his friends.

READING: "The Modern Parable of the Good Samaritan" by Charles W. Gilkey.

August 11

THEME: *Power of Friendship*

TO THE LEADER: Build the service with the aim of studying the influence that Christ's friendship had upon different classes of people. The stories of Zacchaeus, Matthew, Mary of Magdala, Peter the "wobbler," John the Son of Thunder, Mary and Martha, and Judas Iscariot are significant in the transformations that came to their lives after being with Christ. We can approximate this influence in our own lives. Our friendships are as influential upon other people as Christ's power is strong upon us. We can become vital and can make old things new if we use the power which is given us.

HYMNS: "Jesus Calls Us O'er the Tumult"
"I Heard the Voice of Jesus Say"
"I Need Thee Every Hour"
"Dear Lord and Father of Mankind"
"Joyful, Joyful We Adore Thee"

PRAYER: (The Lord's Prayer may be used in a new way by having the group divided and praying responsively; or the leader and the group may pray responsively; or all in unison, using "Our Father" before every petition.)

Our Father—who art in heaven
Our Father—hallowed be thy name.
Our Father—thy kingdom come,
Our Father—thy will be done on earth as it is in heaven.
Our Father—give us this day our daily bread.
Our Father—and forgive us our trespasses as we forgive those who trespass against us.
Our Father—lead us not into temptation but deliver us from evil.
Our Father—for thine is the glory and the power forever and ever. Amen.
Moment of silence
Choral response: Hear our prayer, O Lord, and have mercy upon us. Amen.

August 18

THEME: *Light Out of Darkness*

PRELUDE: "Light of the World, We Hail Thee"

We have seen transformations come through the influence of right friendships. This week may we find situations where friendships have brought about a whole new life, a light out of darkness. Let us find out all possible about the relationship of Mrs. Macy and her pupil Helen Keller who, though blind, deaf, and dumb, in her effort to become normal has gone far beyond the normal person. Study *Men and Women of Far Horizons* by Jesse R. Wilson (Missionary Education Movement, 150 Fifth Ave., New York City, price 60 cents), to know how far-reaching the Christian influence of missionaries may become.

HYMNS: "I Sought His Love in Sun and Stars"
"We May Not Climb the Heavenly Steeps"
"Where Cross the Crowded Ways of Life"
"I Cannot Think or Reason, I Only Know He Came"

PRAYERS: These should be spontaneous, real expressions of gratitude for the power of friendship in our own lives and for the possibilities that we have to bring light out of darkness. Most of all, may the prayer center upon the fact that Jesus came that we might walk in the light of a new created world.

SCRIPTURE: Find the Scripture for the story of the healing of the blind man and the raising of the daughter of Jairus.

PLAY: "He Came Seeing," a one-act play written by Mary Hamlin and based on the story of the healing of the blind man. (Samuel French, 25 W. 45th St., New York City, price 35 cents), is an excellent drama to be read or to be acted by the group.

August 25

THEME: *Friendship of the Lowly*

Today there is a widespread interest in what is known as the social gospel, when those who have been exploited by the rich and who are the victims of our present social order become the center of interest for the active Christians who attempt to solve the present-day problems. Christian friendships know no caste, no social barriers, no race, nor creed discriminations, but these ideal friendships are very rare among us. Christ was the ideal in his relationship to all humanity. Today's study is based on one phase of that friendship. Secure any one of the following pictures and use it as a center of interest for the service.

"Friends of the Lowly," Hermitage
"The Awakening," Kellar
"Christ the Consoler," Zimmermann
"The Presence," Borthwick
"Suffer Little Children to Come unto Me," Von Uhde
"Come unto Me," Block

(You may secure these at the House of Art, 35 W. 34th St., New York City, or University Prints, 101 Boyd St., Newton, Mass.)

If the picture is hung at center front with correct lighting, it will have an effect upon the group, even though nothing is said concerning it. If, however, an interpretation of the picture is given, it will create a much deeper impression. Here are four brief statements which may help in your interpretation.

1. Find the facts in the picture.
2. Find the focus of the picture.
3. Find the message of the picture.
4. Feel the message of the picture.

Pictures will say much to us if we will sit and listen to them.

HYMNS: "Beneath the Cross of Jesus"
"We've a Story to Tell to the Nations"
"The Voice of God Is Calling"
"Send Down Thy Truth, O God"
"These Things Shall Be, a Loftier Race"

PRAYER:

Dear Lord and Father of us all, give us an understanding of one another deep enough to bind us together in the common cause for righteousness. Help us to rise over small prejudices, over race feeling, over any obstacle that will hinder us in rising and growing toward the great ideal set by our Lord and Savior. Help us to know that it is possible for all men everywhere to live in real friendly relations such that will create within us all a desire for those great qualities that make living in this world like living in the Kingdom of God. We ask this in the name of Christ, our Friend. Amen.

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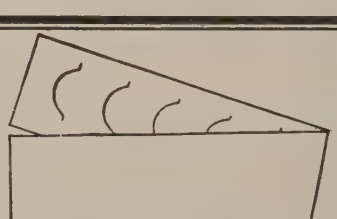

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What's Happening in Religious Education

ON APRIL 22, under the general supervision of the Nebraska State Department of Public Instruction, and through close cooperation with the Nebraska Council of Churches and Christian Education, an all-day conference on character education was held on the campus of the College of Agriculture. The program had been set up as a "get acquainted" affair, and most of the day was spent in hearing papers from various character building agencies about programs and plans they are using.

About one hundred leaders were present, representing such agencies as: the public school systems of Omaha and Lincoln, the Character Education Commission of the State Teachers Association, the state Federation of Women's Clubs, the state P.T.A., Four-H Clubs, regional Boy Scout and Campfire groups, the Junior Red Cross, the Y.M.C.A. and Y.W.C.A., the Catholic schools of Omaha, the Knighthood of Youth Club, and the state Council of Churches.

Among the important steps taken were plans to continue the "getting acquainted" process, to broaden the appeal, and to make cooperation more pointed by holding a three-day Congress on Character Education in the State House sometime in the fall.

UNDER the auspices of the Michigan Council of Religious Education, a series of eight programs on religious education were broadcast during this spring over Station WIBM, at Jackson. These programs occurred each Sunday afternoon at 5:30 for eight weeks, ending on May 12. Such topics as the following were presented by outstanding leaders in Michigan: "Religious Education for State University Students," "The Place of Christian Education in the Modern Church," "The Relation of Religious Education to the Michigan Youth Commission," "The Place of Religious Education in International Relationships."

THE Illinois Church Council made it possible, during the first two weeks in April, for nearly eight hundred children's workers in Illinois to explore together the responsibilities, opportunities, and resources available for meeting the needs of children.

The Children's Commission of the state organization held conferences for children's workers at twelve centers, making it possible for all sections of the state to participate. Teachers, ministers, parents, child specialists, county workers, state and regional denominational field workers, and national denominational children's leaders faced together their common task of Christian guidance for all the children of Illinois. A team of at least four leaders and specialists was used in each set-up.

These conferences were a learning experience for everyone who participated in any way. The special needs of local situations were considered in each case. Special emphases, such as alcohol education, personal growth of workers, parent education, and home cooperation, et cetera, were considered. How to use the vacation experiences of children in the best way and special work on improvement of the several age-group Sunday school activities were also features of each conference.

Reports from these conferences reveal that they were very much worth while. Workers have caught a new vision of the horizons for child life. They have been encouraged to go forward working together in their communities for the children in their midst. A real spirit of fellowship and eagerness to learn prevailed.

The children's workers sharing in this enterprise were: Miss Ruth Shriver, Miss Florence Carmichael, Miss Pearl Rosser, Miss Sarah Green, Miss Lucy Bickel, Miss Elizabeth Hartman, and Miss Lura Vincent. Mrs. Carl Kirby was chairman of the commission.

THE next World's Sunday School Convention—the twelfth—will be held in Oslo, Norway, July 6-12, 1936. This is the first time a World's Convention has ever been held in a Scandinavian country. It is, moreover, the "farthest north" that the Sunday school workers of the world have ever held their quadrennial Convention.

The official lines chosen for the trip to Oslo are the Norwegian-America Line and the Scandinavian-American Line, as these lines are the only ones maintaining regular service direct between New York and Oslo. They have assured their large and comfortable flagships, Frederik VIII and Stavangerfjord, for Convention delegates, and the cost of the round trip will be moderate. Many attractive post-convention tours will be organized throughout Europe under the direction of a well-known tourist agency.

For further details, write to the World's Sunday School Association, 51 Madison Avenue, New York City.

THE churches of Atlanta, Georgia, have united in a plan for a "Crusade for Children," the purpose of which is to build up character resistance against evil influences upon youth. This will be done, it is expected, through the sane and diligent coworking of those institutions which bear most directly on the child's life: namely, the home, the school, and the church. Each has its particular function and duty, yet it is felt that all three can cooperate in combating the dangers which await youth, without entrenching upon each other's province. The chairman of the Crusade Commission is Rev. Robert W. Burns, of the Peachtree Christian Church, Atlanta.

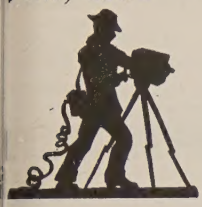
SHORTENED work time and unemployment have greatly stimulated public demand in the United States for organized sports, drama, music, crafts, and other active recreations, according to the annual report of the National Recreation Association. The Association's consultation service received 40 per cent more requests for advice and suggestions on recreational methods and activities in 1934 than in 1933. The inquiries came from 800 more localities than were represented in 1933, and brought the total number of communities to 5,922. Yet there are still ten million urban children without playgrounds, according to a brief summary of the deficiencies of public recreation facilities given in the report, and neighborhood playing fields are only about 30 per cent adequate. Thus, the greater part of the task of providing recreational opportunities lies ahead. The need to have something to do on the part of the two and a half million unemployed youth, the need of morale-building hobbies for older people without jobs, and the necessity for safe and constructive forms of play for children are outlined in the report.

THE Federal Office of Education has recently launched a nation-wide roundup of information on projects and programs undertaken by communities which are attempting to aid out-of-school young people 16-24 years of age. Letters have been sent out to school and community leaders asking for "detailed data on those youth projects or programs that, in their local development, have been given some new slant which, though not generally known, might prove suggestive to other groups in developing more adequate plans."

"More than twelve million young people have reached the age of employability since October 1929," Commissioner Studebaker reports, "and a very large percentage of these young people have not been able to take their places as producing and contributing citizens in our society . . . Requests reaching the Federal Office of Education show that communities are aware of this youth problem and alarmed at conditions. For many months the Office of Education has been laying careful plans to aid communities to meet their youth problem. It has been proceeding along three lines: first, to find out through surveys the conditions, interests, and needs of youth; second, to discover the variety of activities set up in various communities to meet youth needs; third, to map out detailed plans for a comprehensive, nation-wide youth program designed to reinstate the confidence of our young people in their country, and to give them the self-reliance which the progressive development of the nation demands."

IN ORDER to serve further the national Sunday school organizations associated with the World's Sunday School Association, field libraries have now been located in twelve centers: in the Far East—Shanghai, Tokyo, Seoul, Manila, and Madras; in the Near East—Beirut and Cairo; in Latin America—Rio de Janeiro, Mexico City, and Buenos Aires; in Europe—Glasgow; and in South Africa—Port Elizabeth. These libraries ultimately will consist of about one hundred choice books in religious education, selected by fifty leading workers in North America. The first instalment of sixty books has already been sent to the various depositories. Since most missionaries and national workers are not able to keep themselves supplied with the latest books in religious education, these libraries will no doubt prove to be a most helpful feature of the work of the Association.

THE International Bureau of Religious Music, La Jolla, California, is sponsoring a six weeks' summer school for religious music to be held at the La Jolla Summer Music Colony, beginning July 8. Clergymen, choirmasters, organists, music teachers, and any others interested in studying or performing a high type of religious music may attend the Colony by the day, week, or term. The singers will be formed into a choir which will rehearse twice daily. In addition, there will be: classes in music appreciation, theory, interpretation; private lessons in singing; and round-table discussions of the problems of choir music. The staff of teachers will include Professor E. H. Wilcox, Secretary of the International Bureau of Religious Music, and John Smallman, Conductor of the Los Angeles Oratorio Society.



Current Film Estimates

The National Film Estimate Service

Bride of Frankenstein (Boris Karloff, Colin Clive) (Universal) Last word in spine-chillers. Preposterous mixture of supernatural and artificial horrors absurdly conglomerated with massive, pseudo-scientific apparatus. Fantastic sequel that outdoes Frankenstein in nerve-wracking for those that want them.
For A: Ridiculous For Y: Gruesome
For C: By no means

Car 99 (Fred MacMurray, Ann Sheridan) (Paramount) Crime melodrama with much chasing, escape, artificial comedy, hectic romance, but largely a detailed and localized portrayal of the elaborate organizations of highway police in the State of Michigan. Healthy thrills.
For A: Hardly For Y: *Good thril*
For C: Very exciting

Carnival (Lee Tracy, Sally Eilers) (Columbia) Low-life, sentimental farce built around motherless baby in traveling carnival. By crooked tricks, father fights for child, too incredibly dumb to see his charming partner as ideal second mother till film is long enough.
For A: More or less amusing For Y: Doubtfu
For C: No

Case of the Curious Bride (Warren William, M. Lindsay) (First National) Complicated, absorbing murder mystery solved by clever lawyer-detective and his "modern" secretary. Thinking her first husband dead, heroine marries second and gets involved in murder of first. Some dubious ethics and genteel unconventionality.
For A: Good of kind For Y: Perhaps
For C: No

Chapayev (Russian production) (Amkino) Grim, realistic portrayal of Russian peasantry and the Great War, with Chapayev, guerrilla leader, dominating thought and action of his people. Unusual among Russian films for dealing vividly and humorously with character rather than masses.
For A: Unusual For Y: Depressing
For C: No

Evergreen (Jessie Matthews) (British-Gaumont) Delightful, English-made, musical comedy with fascinating heroine, dancing superbly, and playing two roles as former famous music-hall star and daughter who assumes mother's identity. Amusing mix-up over father, husband, suitor. Deft, intelligent fun.
For A: ***Excellent*** For Y: ***Good***
For C: Beyond them

Four Hours to Kill (R. Barthelmess) (Paramount) Sensational, well-knit melodrama of tangled doings of checkered characters, all gathered in theater lounge. Jail-bird hero solves all by killing his enemy and being killed by police. Good suspense but very dubious ethics.
For A: Good of kind For Y: Doubtful
For C: No

George White's Scandals (James Dunn, Alice Faye) (Fox) Glittering hodge-podge of lavish sets, costumes, dances, vaudeville acts, with jazz, stale humor, and banal dialog. Amusing in spots, but largely stupid. When barred from being risqué, George seems lost.
For A: Stupid For Y: Waste of time
For C: No

G Men (J. Cagney, M. Lindsay) (MGM) Gives some idea of training for secret-service work, but mostly tense, exciting portrayal of government fight against gangsters. Bloody massacres, bank robberies, with machine-gun killings by both sides. Some exaggerated heroics. Cagney in sympathetic role for a change.
For A: **Very good of kind** For Y: Grimly exciting For C: No

Go into Your Dance (Al Jolson, Ruby Keeler) (First National) Musical revue comedy-drama with elaborate song and dance features, much singing by Al and dialog entirely slang. Backstage story of conceited star who learns his lesson. Fairly convincing save one or two sensational and unwholesome episodes.
For A: Depends on taste For Y: Not the best
For C: No

Hold 'Em Yale (Patricia Ellis, C. Romero) (Paramount) Artificial, overdrawn Damon Runyan story of gang of ticket-broker thugs and scatter-brained, uniform-dazzled heiress. When her idol deserts, rest of gang marry her to hero after all. Yale-Harvard game as setting for climax and excuse for meaningless title.
For A: Stupid For Y: Certainly not
For C: No

In Spite of Danger (Wallace Ford, Marian Marsh) (Columbia) Unreal melodrama with extreme villainy and tensely exciting moments. Hero has series of miraculous escapes from accidents planned by rival in trucking business. Despite abundance of action, story drags. Thoroughly exaggerated throughout.
For A: Stupid For Y: Poor
For C: Poor

THE film summaries and evaluations appearing on this page are those of the National Film Estimate Service of *The Educational Screen*. They cover all films—good, bad, and indifferent—in as much as it is as valuable to know what not to see as it is to know the good films. The judgments concerning films are not those of an individual but of a committee of qualified men and women, in no way connected with the motion picture industry.

The estimate of each film is given for three groups:

A—Intelligent Adults
Y—Youth (15-20 years)
C—Children (under 15 years)

Bold face italic type indicates the special recommendation of the National Film Estimate Service.

I'll Love You Always (Nancy Carroll) (Columbia) Devoted young country couple fight poverty in city in rather appealing style. Then he steals for her sake, serves jail term, and sentimental reactions of all concerned bring reward for his achievements and happiness for the pair. Queer ethics.
For A: Ordinary For Y: Not good
For C: No

It's a Small World (Spencer Tracy, Wendy Barrie) (Fox) Silly title for commonplace film of hero and heroine, marooned in car crash, who first fight, then fall in love. Partly crazy farce, but some amusing, human situations. Very ' ft character role.
For A: Hardly For Y: Perhaps
For C: No

Love in Bloom (George Burns, Gracie Allen) (Paramount) Idiotic title for rather inane, cheaply sentimental story about struggling young song-writer who finally sells a hit, and young singer trying to escape carnival background. Occasional Burns and Allen interludes.
For A: Waste of time For Y: Not the best
For C: No

Mississippi (W. C. Fields, Bing Crosby, Joan Bennett) (Paramount) Melodramatic, costume romance with southern background. Northern hero, scorned by first fiancée over absurd "duel," turns "fighting" showboat singer. Comic drinking, gambling, Crosby's "singing." Fields steals picture.
For A: Depends on taste For Y: Probably good
For C: Unsuitable

Mr. Dynamite (Edmund Lowe) (Universal) Another murder-mystery melodrama running true to usual, with mild variations. Three murders center around famous musician and concealed, death-dealing time-gun. Baffled district attorney indebted to wisecracking detective for solution. Too involved at times.
For A: Mediocre For Y: Better not
For C: No

Mystery Woman (Mona Barrie, John Halliday) (Fox) Rather different spy drama, ably acted and produced. Her husband wrongly accused of treachery to government, loyal wife becomes smooth spy. After many dangerous adventures and suspenseful situations, she recovers document which clears him.
For A: Fair For Y: Not the best
For C: No

Naughty Marietta (J. Macdonald, F. Morgan, Nelson Eddy) (MGM) Herbert's romantic operetta finely screened. Charming backgrounds of old France and New Orleans, beautifully sung and acted. Notable hero role by Eddy. Grim pirate scenes. A most delightful "musical."
For A: ***Excellent*** For Y: ***Excellent***
For C: Little Interest

Notorious Gentleman, A (Charles Bickford, Helen Vinson) (Universal) Violent murder story of jealous hero, a criminal lawyer, who shoots rival in view of audience at start, puts over clever court defense to evade detection, but romantic reversal brings disclosure. Gripping picture of sordid conduct.
For A: Depends on taste For Y: Better not
For C: No

One New York Night (Franchot Tone, Una Merkel) (MGM) Engagingly naïve westerner hero allots day at New York hotel to pick wife. Hilarous murder complications keep him and hotel busy till he solves all and wins clever telephone-girl heroine. Merry mystery farce of much human interest.
For A: ***Amusing*** For Y: ***Excellent***
For C: Exciting

People's Enemy (Preston Foster, Lila Lee) (RKO) Elementary melodrama involving low-brow criminal jailed for income-tax-fraud, his deserted wife, and the doings of lawyers over his release. Lawyer-hero tries honorably to free prisoner, loses plea, and wins the wife for himself.
For A: Mediocre For Y: No
For C: No

Princess O'Hara (Chester Morris, Jean Parker) (Universal) Damon Runyan yarn hokumized. Heavy-jowled hero tries to look dynamic as big boss and leader in a taxi war, with sideline activities in racetrack, romance, and philanthropy. Banal dialog, dull acting, absurd conclusion make futile mess.
For A: Feeble For Y: No
For C: No

Private Worlds (Claudette Colbert, Charles Boyer) (Paramount) Skilled direction, fine acting of clinical romance inside elaborate, modern insane asylum. Officials, doctors, nurses, patients struggle against obsessions and insanity. Modern therapy and love win out. Serious, but inappropriate subject.
For A: Unusual For Y: Unsuitable
For C: No

Richelieu (George Arliss) (UA) Another polished portrayal of historical personality by Arliss against lavish background of 17th Century France. Lytton's play modernized to advantage. Certain liberties with history compensated by convincing roles and sustained interest of plot and dialog. Fine cast.
For A: **Excellent** For Y: **Very good**
For C: Beyond them

Spring Tonic (Lew Ayres, Claire Trevor) (Fox) Heroine, bored with prosy fiancé, runs away. After senseless complications—philandering Romeo, bootleggers, vacuous newspaper reporter, an escaped tiger—she is glad to come back. Even the actors seemed uneasy in the idiotic mess.
For A: Absurd For Y: Poor
For C: Poor

Star of Midnight (William Powell, Ginger Rogers) (RKO) Entertaining, mystifying murder story in same gay, lively mood as "The Thin Man." Powell a debonair lawyer with flair for solving crimes, between drinks with unconventional heroine. Sophisticated, amusing dialog, and smooth acting.
For A: Good of kind For Y: Better not
For C: No

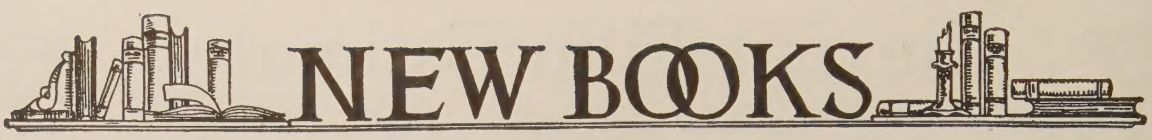
Ten Dollar Raise (E. E. Horton, Karen Morley) (Fox) Pleasing little picture about timid, pin-saving bookkeeper, without raise for 16 years. Hopelessly in love but unable to marry on salary, he falls into wealth and buys out his boss. Horton's customary skillful comedy.
For A: **Amusing** For Y: **Good**
For C: Perhaps

Traveling Saleslady (Joan Blondell, William Gargan) (First National) Lively, preposterous farce. Heroine, denied job in father's toothpaste business, joins rival firm selling cocktail-flavored product. Hilarious nonsense as she tricks and outsmarts competitors, forcing merger.
For A: Depends on taste
For Y: Probably amusing For C: Little interest

Unfinished Symphony (Foreign cast) (British Gaumont) Tragic, thwarted love for his pupil as reason for Schubert's great unfinished work is largely fiction. But picture is notable for much continental charm, pictorial beauty, and especially for the playing of the great Schubert music throughout.
For A: **Very good** For Y: **Excellent**
For C: Probably good

Vanessa (Helen Hayes, Robert Montgomery) (MGM) Walpole's dramatic, appealing love story of two of the Herries' clan kept apart by tragic circumstances, in dignified Victorian England. Fine characterizations by notable cast, especially May Robson and Otto Kruger.
For A: ***Interesting*** For Y: Mature
For C: Unsuitable

Wedding Night, The (Anna Sten, Gary Cooper) (U.A.) Gay life and a gay wife send once successful writer back to native Connecticut farm penniless. Re-inspiration in strong, convincing romance with Polish neighbor's charming daughter, already betrothed to father's choice. Artificial ending mars whole.
For A: Mostly good For Y: Very doubtful
For C: No



The Church and the Children. By Mary Alice Jones. Nashville, Tennessee, Cokesbury Press, 1935. 275 p. Price $2.00.

It has been difficult to get anything like a complete picture of modern trends in the religious education of children because recent books have been on the departmental basis or have dealt with special problems and methods. For such leaders as pastors, directors of religious education, or members of educational committees to get a broad sweep of the developments in this field, it was necessary to read, or at least to scan, a half dozen or more books. This has hindered the development of a sympathetic understanding of children's work on the part of general church leaders. Such a need as this is met by Miss Jones' new book and religious leaders have reason to be grateful to her. Her interpretation of the relation of subject matter to experience is clear and illuminating. The place of lesson courses is defined and the use of the Bible as a guide to experience is set forth in such a manner that one's appreciation of both the Bible and experience is increased. Problems of organization are handled in the light of modern educational procedure and the need of flexibility in the grouping of children and of the integration of sessions is given emphasis. The importance of providing an adequate worship experience is made evident and both method and material are described.

The book is especially strong in the chapters which relate to the children's place in the church family and in the congregation. So much has been said about children's attendance at church services, and so much of it has been from the mature leader's point of view, that it is refreshing and stimulating to find the subject treated from the standpoint of the needs of the children themselves. One is led to the conviction that the church service as well as the children would be improved by their presence in it. The difference between being actually a part of the congregation and being onlookers for whom certain special features are included is made clear. The experiences through which children become members of the church are looked at in the light of their total religious experience, and a church leadership which faces its responsibility for these young Christians will do well to consider the significance of the relationship.

In the selection and training of leaders, the six essential requirements could well serve as a working basis for a local church which finds itself with too few or incapable leaders of children. The ideals it suggests are high but the means suggested for reaching them are thoroughly practical.

Religious education in the home is considered constructively and the measure of a "good" home is an interesting one. There is also a brief but comprehensive description of the forces working cooperatively in the religious education of children.

The Church and the Children is a valuable contribution in this field, and will be of great service in getting before the reading public, in a concise and interesting form, the point of view and procedures in teaching children religion.

—Hazel A. Lewis.

The members of the Board of Editors have selected for special review this month "The Church and the Children," by Miss Mary Alice Jones. Miss Lewis, Editor of Children's Publications for the Disciples of Christ, in her review of the book, says that it is a valuable contribution to the entire field of religious education.

Alcohol: Its Effects on Man. By Haven Emerson. New York, D. Appleton-Century Company, 1934. 113 p. Price $1.00.

Generally recognized as the best scientific discussion now available in booklet form on the facts regarding alcohol. The author, an eminent authority on public health, is also the editor of a much larger scientific volume, *Alcohol and Man*, of which the present book is in a sense a summary. In the preface the author lists fifteen points on the effects of alcohol on man, on which medical scientists and scholars in related fields today agree. The book is an elaboration of these findings.

There is first a series of definitions to make clear the later discussions. This is followed by brief chapters on the effects of alcohol on the nervous and muscular systems, on various bodily organs, on the special senses, and on reproduction and offspring. There follow discussions on alcohol and mental and social health and disease, and on the use of alcoholic beverages and its relation to social, economic, and industrial conditions.

The book was prepared especially for the aid of health teachers, but it will be widely read by parents and the general public as well.

—O. M.

The Teaching of Temperance and Self-Control. By E. C. Urwin. London, National Sunday School Union, 1934. 112 p. Price 2/6 net.

An English publication designed by the author "for the guidance of Sunday school teachers in regard to the teaching of the great Christian virtues of Temperance and Self-Control, especially in regard to the peril of alcoholic indulgence." The first two chapters trace the development of the ideal of temperance and self-control among the Greeks and in the Old and New Testaments. More than a third of the book is devoted to the alcohol problem as such, with specific references to the situation in England, though much of this material is of general usefulness. The last two chapters are reserved for more detailed discussions on educational method. These, and particularly the types of lessons illustrated, should be read with discrimination because there would be disagreement among educational leaders with the author's viewpoints. He is noncommittal on several of the disputed questions in the field of temperance.

—O. M.

Prohibition Facts. Compiled by W. G. Calderwood. Minneapolis, Prohibition Facts Service, 986 Fifteenth Avenue, S. E. 96 p. Price 10 cents.

The third issue of this little question-and-answer handbook on the liquor problem. Brief statements under the following headings: science, philosophy, legislation, history, repeal. In some cases specific reference is made to sources on the basis of which the statement has been prepared. But the complete list of references discloses sources of unequal value and trustworthiness. Useful for the alert and critically-minded students.

—O. M.

Modern Methods In the Church School. By William Grime. New York, Round Table Press, Inc., 1934. 99 p. Price $1.50.

It is to be hoped that this book will not be prejudged on the basis of its title, which suggests another generalized discussion of effective ways to carry on work in the up-to-date church school. If you are at all interested in the improvement of religious education, you will enjoy the book and hardly know that you are being led by the author in a learning experience on how to teach.

This is a diary account of the work of a minister-teacher and his helpers in leading a group of junior boys in studies of biblical narratives—the first project dealing with the early Hebrew stories, the second with events in the life of Jesus. The work was carried on under ordinary circumstances, without special equipment and under voluntary leadership. The record is a straightforward, direct account of what transpired in thirty-eight sessions of the group, introduced by the leaders' own statements of desired outcomes and concluded by an appraisal of results achieved.

We must have more books of this kind that give the actual record of new types of teaching, pointing out successes to be repeated and failures to be avoided. The appendix gives helpful suggestions on how the book may be used by other teachers and supervisors. Unfortunately, the publisher's price may prove to be a barrier in securing the wide circulation which the book deserves.

—O. M.

Yearbook of American Churches. 1935 Edition. Edited by Herman C. Weber. New York, Association Press, 1935. 222 p. Price $2.00.

This book contains a record of religious activities in the United States for the years 1933 and 1934. It is issued under the auspices of the Department of Research and Education, Federal Council of the Churches of Christ in America. There are five sections in the book: "Statistics of Organized Religion," "Directory of Religious Bodies," "Survey and Trends," "The Cooperative Work of the Churches," and "Service Agencies."

Living Triumphantly. By Kirby Page. New York, Farrar and Rinehart, 1934. 308 p. Price $2.00.

Kirby Page has added another volume to that useful group of books which have come from his pen in recent years: namely, *Jesus or Christianity*, *National Defense*, *Individualism and Socialism*, and *Living Creatively*. The first three named help the reader to think through social issues which confront the Christian religion today. *Living Creatively* and *Living Triumphantly* suggest practical ways of dealing with those issues.

The last two are companion volumes; both obviously were inspired by the same purpose, and follow the same plan. The reader naturally is led to compare the present volume with its predecessor. It is the judgment of this reviewer that *Living Creatively* deals with a more attractive list of topics and appeals to a larger group of readers. *Living Triumphantly*, however, supplements the former and is deserving of the same careful reading and study. It comes to grips with the vexing problems of our economic and political life in a more specialized and comprehensive way than the former volume.

The first third of the book is devoted largely to the discussion of a practical approach to building a Christian world, under such headings as: "Probe to the Roots of the Present Economic Order," "Strive to Abolish War," "Seek to Uproot Racial Enmity and Exploitation," "Take Time to Worship," et cetera. The remainder of the book provides cycles of topical readings bearing on these themes. One of its chief values is that it brings to the reader choice selections of prose and poetry of the great minds of today and yesterday, which clarify thought and inspire to action.

It is a volume that lends itself well for use in private devotions and for study in groups. It is to be welcomed among that enlarging bibliography on method in living the Christian life in our day.

—J. S. I.

The Catholic Way of Education. By William J. McGucken. Milwaukee, Wis., The Bruce Publishing Company, 1934. 131 p. Price $1.50.

It is always an asset to have a clear conception of the ideals, aims, and programs of groups other than those with which one is constantly associated. This little book, written in popular and somewhat sharp style, gives the Protestant a clear picture of the Catholic ideal in education, and creates a sympathetic understanding of some of the problems that arise in attempting to achieve this ideal. The average Protestant religious educator might not be keenly interested in the chapters on "The Supernatural and Education," "The Catholic College and a Liberal Education," but will find the rest of the book very stimulating. In the chapters "Modern Trends in American Education," "Tommy, the Educand," "Whose Is the Right to Educate?" and "The Catholic Way in Education," there is much nourishing food for thought. One may not agree with the "Catholic Way" suggested in the last chapter, but one must admit the soundness of the author's convictions regarding the present excitement about character education.

—L. C. K.

Makers of Christianity from Jesus to Charlemagne. By Shirley Jackson Case. New York, Henry Holt & Company, 1934. 256 p. Price $2.00.

The author depicts the first eight centuries of the Christian movement about the activities of persons, from Jesus to Charlemagne, who played so vital a part in directing its course during that early period of its history. He develops his sketch under the following headings: "Heralds of a New Day," "Champions of World-Evangelization," "Early Builders of a Christian Society," "Protagonists of a Christian Culture," "Architects of an Imperial Church," "Christian Luminaries in a Darkening Age," "Statesmen of Western Christendom," closing with a consideration of "Leaders on New Frontiers." The author's aim is to help his readers "to walk with the people of the past upon their own highways, to feel the realities they felt in life, and to participate sympathetically in the tasks that engaged their attention."

Peter and Nancy in South America. By Mildred Houghton Comfort. Chicago, Beckley-Cardy Company, 1935. 256 p. Price 85 cents.

The author's purpose is to show social and economic life in the various South American countries. The thread of a story maintained throughout the book makes it possible to present factual material in response to the natural curiosity and reactions of the growing child. For grades 5 and 6.

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St. Louis, Missouri

Some Vacation School Experiences

(Continued from page 16)

Visitors would come in daily and ask the question, "How do you do it? Why no discipline problems?" The answer was, "This is their school and if we find one thing does not work, we try something else."

Toward the end of the school, a friend came in and asked to see the manual training work. The boys and girls smiled and said, "We do not have manual training, but we will show you some of the things we have planned and worked out together. Here is a patchwork quilt which was suggested to us by the social service committee of our community. Babies will need warm blankets in the winter, and so sixteen of our girls brought their own materials and set to work. It has taken three weeks to make this and we have learned the true spirit of friendly cooperation."

Then the visitor was taken to a large room where boys and girls were busily engaged at work on large pages of a book, drawing pictures of policemen, firemen, doctors, ministers, and other persons who have to do with helping boys and girls in a Christian community. This book was to be bound, and when completed would tell the story of "Our Friends at Work" in the community.

In another room, hammers were going and saws were in operation as orange crates were being made into theaters. It was interesting to note four or five children working happily together on one reel of pictures. These reels represented community and church life. After the theaters were finished, scenarios were written to go with the pictures. One group made a village of soap with schools, homes, churches, hospital, parks, and roads.

Instead of having a large group together on the closing day for a pageant or specially prepared program, we have preferred to follow the plan of inviting parents and friends to observe a regular day at our vacation church school. So, on the closing day, visitors spend the first half hour observing a program which is typical of the experiences which have been taking place during the four weeks of school. A half hour later, an opportunity is given to all to go through the entire building on an observation trip and, at the sound of the chimes, the entire school assembles in the recreation hall for a closing service of worship.

Interest in the school does not cease with the end of school. All year long the boys and girls ask questions about the next year's school. Parents and teachers plan well in advance for it. And this year, at the Christmas season, the local laundry man, "our friend from China," sent a box of tea to the boys and girls as a gift for the many kindnesses that they had extended to him.

Our community believes in this cooperative effort—there were seventeen denominations represented in the school last year. The school is a place where all boys and girls may come and actually explore new areas of interest and practice true religion.

Objectives of Leadership Education

(Continued from page 8)

and of social groups the wealth of resources from the past, can he point the way to future progress.

The effective Christian leader should know how to arouse creative purposing in those with whom he shares in fellowship. To teach others requires the ability to arouse in them a desire to grow and to do. The good leader must be able to guide others to an intelligent conviction that something needs to be done to reconstruct life. He must so teach—contrasting man's limited achievements with God's divine ideal—that his followers are moved to *want* better conditions for themselves and for others.

The Christian leader should be able to secure the cooperation of others in planning for the building of the Kingdom of God. Many leaders can discern the signs of the times, can tell the story of the past, and can awaken a passion for loftier living. But with these abilities their leadership skills seem to come to an end. The able leader must work with his disciples so as to evolve definite and practical plans for change. He must be skilful in getting them to think, to define their objectives, to suggest activities to be carried on, and to organize for action.

The Christian leader is willing and able to lead his disciples to actual participation in finishing the unfinished tasks of the Kingdom. It requires even greater ability to carry plans through to fruitful outcomes. Some leaders can help their disciples think of plans necessary for enriching individual and social life. A smaller number are able to encourage these disciples to continue until their plans are put to test. But the disciples—because they are learners—falter in their courage, and the leader too often takes the easier way of working alone. But as a leader he must labor for his disciples' cooperation until the end; otherwise, they do not learn.

The Christian leader is skilful in helping others to discover, from their common experience together, meanings which have "drive" for their lives. Throughout the entire experience of a group, the leader—just because of the purpose for which he has been called to lead—must be able to guide the members of his group to an appreciation of the "meanings" and "lessons" in their cooperative experiences. From the standpoint of leadership as conscious teaching, these meanings are foremost in importance. Their worth lies in changed attitudes—toward God and his children, and toward such evils as war, poverty, and interracial hatred—in new knowledge and insights, and in new habits and practices.

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